NEW

MAY 1995

MISSION NEWS

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INDIANS LOSE LANDMARK BUILDING **ONCE AGAIN**

by Patti Jo King

The old American Indian Center Building, on the fringe of the Mission District at Duboce and Valencia, is vacant once again. The nonprofit agency most recently in residence, American Indian AIDS Institute, Inc. (AIAI), announced this month that it vacated the building on April 1. The organization cites loss of revenues and lack of support from the City and County of San Francisco as the main reasons for the move.

The Indian Center building was constructed in 1914 by the Serbian Benevolent Society and was used as its town meeting hall until 1969. During that year, the American Indian Community experienced a deep loss when the original San Francisco American Indian Center, at the corner of 16th and Hoff Streets, burned to the ground, killing a number of Indians in the blaze. Soon after, the Serbian Hall was made available to the Indian community at a very affordable price. The Corporation for American Indian Development (CAID) paid \$99,999, and the Serbian Hall became the new American Indian Center. During its heyday, the Center hosted weekly dinners, pow wows, social dances and town meetings. Many important issues were discussed; and plans, such as the takeover of Alcatraz, were formulated within its walls. As the principal gathering place of the City's thousands of relocated Indians, the Center also housed most of the Indianspecific social services.

Wilma Mankiller, Principal Chief of the Cherokee Nation of Oklahoma, speaks fondly of the Valencia Street Indian Center in her best selling autobiography, A Chief and Her People. She

remembers the important role the Center played in the lives of Indians involved in the Federal Relocation Program of the '50s and '60s. During that time, Indians from many tribal nations were relocated from rural areas to urban centers across the country. In these centers, the Bureau of Indian Affairs (BIA) sent them to training programs in order to enhance job skills. The training prepared them for labor jobs such as ship building, iron or wood working, or secretarial positions. San Francisco, one of the largest U.S. relocation sites, is now home to more than 60,000 American Indians as a result. "There was something at the Center for everyone," writes Mankiller. "It was a safe place to go We could talk to other native people about shared problems and frustrations. Many families we met there were like us. They had come to the realization that the BIA's promises were empty .. the government's relocation program was a disaster that robbed us of our vitality and sense of place. That is why the Indian Center was so immensely important." Said one Minnesota Ojibwe, "The Indian Center building on Valencia Street is a landmark to Indians across the country."

However, catastrophe struck the Indian community again in 1986 when a confidence man, posing as a fundraising expert, drew the Indian Center into an elaborate sting operation. The Center lost thousands of dollars in the scam. CAID was forced into bankruptcy, and the Indian Center building had to be sold in the process. In spite of the fact that charges were filed with the District Attorney, no investigation was ever initiated by the

In September 1994, the director of the controversial American Indian AIDS Institute, Erna Pahe, entered into a sixmonth lease with the present owners of the Valencia Street building. Pahe, a 20year veteran of the Urban Indian Health Board of Directors, saw an opportunity to house several Indian social service programs under one roof again. On November 24, AIAI sponsored a feast and pow wow at the site to welcome the community back to its Indian Center. "It was a



wonderful meal and a joyous occasion," said Pahe. "Everyone was happy to be back. Some of the older people even

But the community's happiness was short-lived. The Indian AIDS agency was beset with financial problems itself. In a valiant fight for survival, AIAI had been struggling to maintain its culturally relevant services for Indians infected with the HIV virus after being defunded in May 1994 by the Department of Public Health's AIDS Office. Determined not to close its doors but to support and expand its programs without federal assistance, AIAI operated with volunteer staff members and faced many hardships for over a year without any funding at all. The agency placed its biggest hopes for recovery on HOPWA (Housing Opportunities for Persons With AIDS) funding that had already been approved by the San Francisco Redevelopment Agency (SFRA). However, on December 23, AIAI received a devastating letter stating that SFRA had reversed its decision to fund the Indian program after turning the distribution of HOPWA funds over to the | American Indian community?"

City's AIDS Office. The AIDS Office was the agency responsible for the initial removal of AIAI funds. The Indian AIDS program has since been unable to redeem itself after that blow.

The old American Indian Center building, which features a hall with a seating capacity of 300, a stage and office spaces on its second floor, has four independent street-level storefronts. The building's full basement is equipped with a steel-paneled firing range, left over from a time after the turn of the century when the space was utilized by the San Francisco Police Department. The property was recently sold.

AIAI staff says that the agency's fight is not over. "It is a sad day for us all," states Pahe. "We were so happy to be back home in our Indian Center, it was hard to leave again. But we're not calling it quits. AIAI is just moving to a new home to serve our Indian clients. Our community needs culturally sensitive services which are provided by Indians. Many people in our community are now asking, 'Why doesn't the City of San Francisco support the



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CRIME PAYS

L used to think that everybody had to follow the law; but, I was wrong. If you are the owner of a disgusting little 53 room flea bag hotel in the Mission District of San Francisco, the law doesn't apply to you. You can violate the Building Code, the Housing Code, and the Health Code to your hearts content. In fact, you can even withhold heat from your tenants and save yourself \$2,000 or more per month in the middle of the winter when it is really

You might get cited by the Housing Inspector; but don't worry. Even if the City fines you for violating the law, the fine will be no more than ten percent of the money you can save by cutting corners. Besides, the City has no effective way of collecting the fine.

There's only one problem. As of January 1995, there's a new Commission in town. It's called the S.F. Building Inspection Commission and its charge is to change the status quo and make everybody obey the law; even the disgusting little sleeze bails who own and operate the foulest SRO's in the Mission. However, only time will tell if this new oversight body will have any effect on people who are so inhumane that they would withhold heat from their tenants in the middle of winter for profit.

On January 8, 1991, Pravin M. Patel, Ashok M. Patel, and Kiran M. Patel purchased the building which contains the Star Hotel, a 53 room SRO (single room occupancy) located at 2176 Mission Street (near 18th). Until August 18, 1994, the Star was operated for the owners of

the building by Babubhai & Savi Patel. Responsibility for the operation of the Star was transferred to the current operators, Chintu & Alpa Patel, on August 19, 1994.

In November of 1991, the Star was found to be unsanitary, unsafe, substandard and a fire hazard and was sited as a nuisance. Over 50 violations of the building code, the housing code and the health code were found. The violations included: locked fire escapes; missing smoke detectors; inoperative fire sprinklers; damaged walls, floors & ceilings; unsanitary floor coverings, showers & bathrooms; sewage in the light wells; and recent & extensive remodeling without permits.

When the owners failed to abate the violations, the matter was referred to the City Attorney for prosecution. After more than a year of prodding from the City, the owners abated all 53 violations. The City assessed the owners a fine of \$1944.62 which has been due and owing since April of 1994. But, the fine was never paid and the only recourse left to the City is to put a lien on the building and collect the fine when and if the building is

THE BIG CHILL

Meanwhile, in September 1993, Kiran M. Patel and his wife Minaxi, bought themselves a nice little house in the Richmond for roughly \$335,000.

Back at the Star Hotel, on January 21, 1994, Inspectors Dane and Gonzalez cited the Star for: pad locked fire escapes, broken and missing smoke detectors, rodent infestation and filth; many of the same violations that the Star was cited for in 1991. To the best of my knowledge, many of these violations have still not been abated and no fine was ever col-

On January 6, 1994, Pravin M. Patel, was cited for failure to provide heat to the tenants of the Star Hotel. On January 11, 1994, the violation was abated with no penalty or fine. On October 3, 1994, the Star was cited again for failure to provide heat. This violation was abated on October 12, 1994 with no penalty or fine. On March 8 and on March 15, 1995, the Star was cited yet again for failure to provide

According to Housing Inspector Lowery, during a surprise inspection on March 9, the manager of the Star, Chintubhai S. Patel, told him that "My boss says he doesn't have to do anything and he will just throw the violation paper away. My boss told me to turn off the heat as soon as you leave." However, according to Leslie Stansfield, the manager of Housing Inspection Services for BBI since January 17, 1995, Inspector Lowery is no longer employed by BBI, the manager of the Star is claiming that Inspector Lowery is a liar, and there is no way to figure out who is telling the truth.

At press time, this violation had not been abated and no fine had been assessed. However, according to Armando Vasquez, member of the S.F. Building Inspection Commission, Chintubhai S. Patel's remarks to Inspector Lowery had been discussed by the Commission and the Commission had written a letter to the District Attorney asking the DA to aggressively pursue the citation ordinance. The housing inspectors feel like they are wasting their time and the more abusive landlords are laughing in their faces", said Vasquez.

On Friday, April 21, senior housing inspectors, a few members of the Commission, and Randy Shaw, Director of the Tenderloin Housing Clinic, met with the DA to discuss the problem. After the meeting, Shaw said: "A few people were prosecuted in the City in 1983 for failure to provide minimum heat; but, to the best of my knowledge nobody has been prosecuted in the last ten years." It seems that none of the citations issued by the housing inspectors for misdemeanor and infraction violations of the heat law ever made it to the District Attorney's office. According to Shaw, nobody at BBI or the DA's office knows what happened to any

of the citations. "It's a total mystcry. None of us knew that the DA's office never got any of the citations."

THE LAW IN DISORDER

About twelve years ago, the San Francisco Housing Code was amended to include Section 701(c) Heat Requirements in Apartment Houses and Hotels. Section 701(c)(1) requires that "heat capable of maintaining a room temperature of 68 degrees Fahrenheit....be made available to each occupied habitable room for 13 hours between the hours of 5:00 AM and 11:00 AM and 3:00 PM and 10:00 PM. Sections 701(c)(3&4) of the code require that a time clock set to provide the amount and hours of heat specified in the code shall be installed at or near the heating source to control the heating system and specifically prohibit the use of remotely located switches to override time clock operation.

Section 204(b) of the SF Housing Code gives Housing inspectors the authority to make arrests without a warrant whenever they have reasonable cause to believe that the person to be arrested has committed a misdemeanor in their presence which is a violation of the minimum heat requirements specified in Housing Code sections 701(a), (b) or (c) of the Housing Code. Such an arrest would normally but not necessarily be in the form of a notice to appear signed by the heat violator. Sections 204(c) & (d) specify criminal and civil penalties for failure to provide heat. If charged as an infraction, the criminal penalty for failure to provide heat is supposed to be not less than \$100 or more than \$500, no part of which may be suspended. If charged as a misdemeanor, the penalty is supposed to be not less than \$500 or more than \$1,000 or imprisonment in the county jail not exceeding six months, or both such fine and imprisonment, no part of which may be suspended. Every day that the violation continues is considered as a new of-

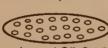
The total penalty for failure to provide heat could be as much as \$1,500 per day and six months in County jail for each day that the violation continues. But, it's gonna be tough to get the sleeze balls to turn on the heat if the DA and the inspectors can't even find the citations, much less assess fines and put people in jail. At press time, both offices were still looking for the cites.



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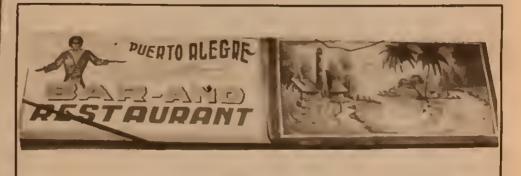
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SNAP Snyderman Slyderman Slyderman Slyderman Snyderman as inspired by Snap the Wonder Dog

Snap and I both appreciate inventions like the doggy door, which exemplify the ingenuity and benevolence of the human mind. The door separating the pup from her porch is one that she can walk through independently, thanks to this apparatus. Other doors in Snap's life present considerable challenges. Nonetheless, when a closed door separates the dog from her desires, she does not sit sullen and quiet. Rather, she pursues the possibilities. She'll check to make sure the obstacle is indeed solidly situated. Often, a push or a pull is all that's necessary. If not, she'll puff and paw at the door, relying on the good will of a responsive person to use the human thumb, turn the knob and open it for her.

Both Snap's persistence and her faith are admirable traits -- though I suppose it's expected that a dog won't grow cynical or alienated from life's challenges. Alas, such existential angst represents a uniquely human intelligence.

Opening Doors with Dogged Persistence

On Wednesday, April 19, hundreds of people came to support the opening of new doors to new neighbors at 440 Valencia. Many came to celebrate the ingenuity and commitment necessary to successfully develop 59 affordable apartments here, in the least affordable City. Others simply came to enjoy the beautiful gate; the serpentine walkway; the hospitable architecture and the well-landscaped, oasis-like courtyard within the small village called Plaza del Sol -- deep in the heart of the Mission.

Mission Housing Development Corporation (MHDC), the nonprofit group that initiated and inaugurated Plaza del Sol, did not anticipate such an emotional occasion. The day of the opening, our country was shaken by the devastating display of shrewd malevolence that blew up Oklahoma's Federal Building. Such violence, in an era when our own government seems set on dismantling our safety nets, is too harsh a challenge. The tenden-

cy is to be weighed down with angst, to sit sullen and quiet.

But on April 19, people stood up, pledging to pursue benevolent possibilities. The Mayor and the press. Congresswoman Pelosi and participants of the 16th Street Neighborhood Association. Supervisor Kaufman. Bankers, builders and architects. Friends and neighbors. And the new residents of Plaza del Sol prepared an incredible buffet of foods, tastes of Latin America, Vietnam, Russia and other native lands.

Nancy Pelosi, the keynote speaker, alluded to the African proverb that it takes a whole village to raise a single child and commended Plaza del Sol's version of the old-fashioned village school house: The Home Link Mentor Program, a joint venture between MHDC and the University of San Francisco that enables two graduate students of education to live and work with the residents of Plaza del Sol. The two "mentors" share an apartment on site, and facilitate afternoon and evening activities in the Plaza's resource room.

Pelosi also cited a speech delivered in 1951 by her mother, who recently passed away, which stressed the critical need for quality, affordable housing. "It is the stability of the home which ensures the stability of the family," she reminded.

Finally, Pelosi stated that successful community developments like Plaza del Sol, especially in neighborhoods as complex as the Mission, redouble her efforts to sway a stubborn House of Representatives. "I appreciate you thanking me for fighting in Washington," she said. "But I thank you for inviting me here today and showing me again why affordable housing is worth the fight."

"Now, Take Rest"

The Opening came to a fitting close when longtime Mission loyalist Frances Phillips read a poem she wrote for the dedication of Plaza del Sol. Phillips, who helped found the 16th Street Neighborhood Association, was the Director of Intersection for the Arts for over 10 years.



Plaza Del Sol courtyard during the grand opening. Photo by Eugene Kettner

Intersection's theater and gallery space are now, literally, surrounded by Plaza del Sol

Phillips, who was perhaps more intimately involved in the new building's construction than the contractors themselves, began her poem by recalling that "It started/ with a jolting,/ a leveling to set the base." Later, in reference to the toxic soil found early on in the development process, she pondered. "We wondered what was in that dirt:/ oil tanks or gas or old ties/ from the once Valencia Railway./ It could have been scarred by so many things:/ this was a turnaround, a parking lot, an incinerator, an Irish Hall, a pond, a creekbed, a /garage, a furniture store, a labor union, a homeless camp,/ an open place where boys with/ cut offs careened on their/ skateboards in the late afternoon, where/ smaller boys climbed the chain link fence, took clods of the dirt/ and threw them.

The final stanzas of the poem were an eloquent tribute to affordable housing, depicting the hardships of urban life next to the hopes of fortified communities:

"And then, there was the street's life:/
four small boys used to come by/to beat on
our window and then/ run away; just inside the Apollo the shopkeeper/ stood
solemn in the smell of pipe smoke, while

the young men/jostled one another./I saw a man put the money/under the loose base of the parking meter;/ I've seen one open his hand and show off the crystals;/ I saw the police start up the stairs; I saw/the thin woman with tracks behind her knees cry into the/ telephone. I've seen sure things crumble down on this street --/ so metal-cut and asphalt torn./ And all this time they've been making a new place/ over new soil

"Compose a roof to cap/ this tender center,/ Remove the chain/link, the residue. Find/this new weight to/ latch down the sand, a thing of courtyard and calm,/ to city this old wound. In/ the decoration of the gate,/ in closets and window frames, is a place/ that could pin down even this ground./ Now, take measure with colors/ and comfort words: hearth, linoleum,/ serpentine, easement, bannister:/ Now come home to singing out the window to/ the smells of ginger and cardamom, to/ hope for new textures. Now, take rest."

Even as I write this article, from the MHDC office in Centro del Pueblo (where I work and Snap visits), the pup is resting in the sunlight pouring in from Plaza del Sol's courtyard. We all appreciate these places that add a little calm and beauty to our neighborhood.

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PUT YOUR MONEY HERE

Why is the Mission economically poor? Where does our money go? Maybe the names "Bank of America" and "Wells Fargo" ring a bell. Thousands of Mission residents and businesses take their money to major banks for savings and checking, but how much stays here in the form of loans to build up the community?

Not much. Like all low-income neighborhoods, our savings become capital for the development of other, wealthier areas, through the friendly intervention of the commercial banks. These same banks often refuse basic financial services, such as checking, to poorer residents. Why do concerned citizens give such institutions their financial patronage?

We have alternatives. The Mission Area Federal Credit Union (MAFCU) has been helping Missionites purchase homes, cars, consumer goods and businesses for 27 years. Underutilized and ignored by most of us, MAFCU has struggled through hard times and is now growing rapidly.

Local activists started MAFCU in 1968. "We got together because people were tired of pawnbrokers, and banks who didn't want our business," says Raquel Castillo, MAFCU Director. The group got start-up capital from banks and foundations but now relies on the deposits of residents. MAFCU membership has increased to about 2,000 people, and assets have gone from \$500,000 to five mil-

lion. All of its loans go to Mission residents and businesses, including a 24th Street market, an upholstery business and a towing company.

You can see the results of one MAFCU loan on Mission between 20th and 21st Streets. Robert Ceniceros opened his Andora Inn and Cola Cabana Restaurant last year, giving the Mission eight new jobs and a badly needed tourist sleeping spot. It's a boost to the neighborhood economy -- so nice that Peter Fonda wants to keep his cast there when his movie, "Irresistible," begins shooting

"The Credit Union financed our kitchen equipment," says Ceniceros. "It's really beautiful."

Much of MAFCU's lending is consumer credit, including risky consolidation loans for residents with big debt burdens. While some financial institutions charge as much as 32 percent interest on such loans, MAFCU charges 15 percent or less. It does real-estate loans but lacks capital to carry an entire first mortgage. Instead, it fills in gaps for homebuyers or entrepreneurs like Ceniceros. It works with the Mayor's Office of Community Development and Mission Economic Development Association to package loans or guarantee them. It can succeed with loans that banks pass up, because it gets personally involved with its clients.

"We don't just look at the numbers," says Castillo. "We look at people." MAFCU's Credit Committee evaluates loan applications that are difficult to approve, meets with the applicants and often

finds ways to make the toan work. Despite the risk, the repayment rate is excellent, according to Castillo, who says, "I have found that the loyalty here is amaz-

Many low-income credit unions started around 1970. The majority are now defunct, and MAFCU almost died in 1975. The complex webs of regulations and mountains of accounting paperwork sunk many CUs started by idealistic but untrained people. For 20 years, no new low-income CUs were chartered; but 12 have opened in the last 2 years as the Federal Government has made start-up capital available. Two hundred and twenty-five community development credit unions are now charted in the United

MAFCU could do a lot more if residents and businesses here deposited more money. It's a cooperative; opening a savings account makes you a part-owner. You don't get interest; you share in the profits, which for the past several years have given MAFCU savers a higher rate of return than bank savings accounts. It's safe; accounts are insured up to \$100,000. Yet most residents, nonprofits and businesses put their money in banks. One group of nonprofits kept an account of over \$1 million at Wells Fargo for years, ignoring Castillo's repeated offers, earning lower interest in the process. "People don't understand that putting money in a big bank takes it out of the community," says Castillo.

Those interested in economic development in the Mission can help MAFCU with time as well as money. It needs volunteers for the Credit and Supervisory committees and for its Board of Directors. Contact: Mission Area Federal Credit Union, 2940 16th Street. Phone 255-7229.

GOOD NEIGHBOR **AWARD**

We all know mom-and-pop stores that sell liquor to minors and drunks and let creating troubte for other neighbors. But some store owners really care about their community and risk their own profits to be good citizens. When Gus Murad bought the Serv-U Market at 21st and Bryant last August, he got a location where drinking and drug-dealing were the major outdoor sports and the players were his best customers. He decided to do something

"I'm here 14 hours a day, 7 days a week," says Murad. "This is my home, and I was determined to clean it up.

Murad spends a lot of time outside his store, moving groups of men away from his doors, but he does a lot more than that. He opened a produce stand outside the store, investing \$5,000 and hiring a young neighbor to run it. Born in Lebanon and a Bay Area resident for 20 years, Murad nearly always has a friendly word and a smile for his customers. He has supported and donated to local neighborhood clean-ups and safety walks.

"The produce is a challenge," he says, "to prove that you can make this corner better. The more family business we get, the less people will hang around looking for trouble." He says he went through hard times after shooing away the loiterers and alcoholics, before other customers realized it was safe and pleasant to come there and started making up the business he had lost. Now, though it's too early to tell if the produce market will be economically viable, the corner has definitely improved.

All residents should buy from stores who care, rather than those which create problems. Stores that don't sell liquor at all deserve support, but so do hardworking business citizens like Serv-U Market. Check out Gus's produce next time you're in the area. And don't forget to open an account at the Credit Union. Put your money where it does the neighborhood some good.





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REDEVELOPMENT IS OUT THE E.C. IS IN

by Victor Miller

The Mission District faced with an uncertain economic future has, for the last few years, been the hattleground for those proposing and those opposing various development plans. April was a watershed month in this increasingly volatile process as the San Francisco Redevelopment Agency withdrew from the fray, and feuding Mission activists warily came together to participate with other neighborhoods in a \$14 million federal program called the Economic Community.

SFRA BOWS OUT

In early 1994 some crackpot economic thinking emanating from the Mayor's Office led to a plan to re-zone much of the Mission's northeastern segment exclusively for hioscience industries. These industries were to be attracted to the area by an emasculation of environmental protection standards. Adamant and nearly unanimous community opposition eventually put a stop to this madness. Immediately afterward, the Redevelopment Agency was being touted as the solution to the Mission's fiscal woes.

The issue of the Agency's involvement in the Mission soon became a deeply divisive one.

In the past six months, at a series of vitriolic public hearings concerning the Agency, property owners, non-profit service organizations and husiness associations have exchanged a maximum of invective and a minimum of information. Personal attacks, accusations of racism, poverty pimping and profiteering, never failing to surface at any overheated Mission confrontation, have kept things at a heer hall hrawl level.

In a March 30 letter to Inner Mission Neighbors President, Glenda Powell, Redevelopment Agency Executive Director Clifford Graves put an end to it all: "We have been of the view for some months that the establishment of a survey area in the Mission is not possible at this time due to the conflicting objectives of the many constituencies that represent the Mission."

One local resident on receiving this news grumbled, "Well, they could have said something earlier and saved us all a lot of trouble."

One thing that may have forced the Agency to finally state its opinion was a phoney letter sent to Mayor Jordan using Inner Mission Neighbors stationary with Powell's forged signature. The hoax communication accused several Mission nonprofit organizations of putting "sordid pressure" on the mayor "to commit hastily (and foolishly) to a redevelopment plan." The letter added: "Their motives are simply to plunder public funds for their private gains and to inflict further hlight on the Mission community."

The fraud was uncovered and corrected with a subsequent letter to the mayor and the whole matter turned over to the police hut not before some people got pretty hot about it. The incident was typical of the reptilian atmosphere that characterized the whole redevelopment dehate.

THE ECONOMIC COMMUNITY

In the Spring and Summer of 1994 a series of community workshops were held in the Mission and other San Francisco neighborhoods to set priorities for a Clinton Administration program of "community-controlled revitalization." In December of 1994, \$3 million was allocated to San Francisco's Enterprise Community Strategic Plan. Additionally, a matching amount by the Local Industries Support Corporation and the pledge of \$8 million of in-kind services from city government hrought E.C. funding up to \$14 million to be shared by the Mission,

the Tenderloin, South of Market, Bayview/Hunters Point, Visitacion Valley and Chinatown,

How this \$14 million pie is divided and for what its respective slices can be used is a complicated matter. For the Mission this involves three public meetings; two of which were held in April and one scheduled for May 2, 7 pm at Horace Mann School at 23rd and Bryant streets.

The first meeting on April at Bryant School consisted of an introduction to the E.C. Attendees (ahout 25 people) who were told they had until May 2 to:

(1) go through the 41-page Mission Strategic Plan that came out of the 1994 workshops and includes specific proposals for everything from affordable housing to community policing, then select funding priorities, (a final public meeting on this will be held on June 13)

(2) elect a representative and alternate for each of the Mission's three major constituencies (husinesses, nonprofit agencies and residents) to sit on a citywide E.C. Board. (This governing board will consist of three representatives from

each of the six neighborhoods and various members of city government, including the Redevelopment Agency and someone from the SF School District.)

(3) elect one representative to the citywide E.C. Work Group.

The second meeting on April 25 was attended by about fifty people, who, after considerable discussion, approved strict conflict of interest guidelines for representatives to the E.C. Board and required representatives to be Mission residents.

Under severe deadline pressure these meetings have preceded with little acrimony toward the formation of what many feel is a saner and vastly more democratic system for improving the community. There remains, however, one more session. At stake is not only the Mission's share in the \$14 million in E.C. funds but creation of a viahle working relationship among the neighborhood's diverse interest groups without which progress in the economic or any other area is impossible.

For more information on the Economic Community contact the Mayor's Task

HISTORIC CHAVEZ STREET



Photo hy Najih Joe Hakim

Historic Cesar Chavez Street appears to be in jeopardy from a group of heritage challenged individuals intent on changing the name of this splendidly appellated street. Not only is their campaign ill considered and silly but it's going to wind up costing the taxpayers a bundle.

Some may say that Chavez Street is not really historic since the name dates back only two months. Such people confuse things that are merely old, with things that are historic. The name Chavez immediately lends to this broad but prosaic artery, a rich and exciting history of courage and triumph. The signing of the Declaration of Independence was a historical event the day after it was done; worth is not simply tacked on with the passage of years. Proponents of the name Army Street feel that it is a name that has been around for over a hundred years and

ought to stay around for another hundred. Well, the Hundred Year's War was around for a hundred years but people had the good sense to be glad when it was over.

Is the name Army Street really the appropriate way to honor the Army anyway? Wouldn't it be better to help out a homeless vet or mow the lawn over at the Presidio, maybe put a little something extra on that IRS check for the traditional way we honor the Army, paying the defense budget? Chew on that Noe Valley militarists. Besides there's already so many things named after the Army: army mules, army boots, army hlankets and half of the Army-Navy game. Get a life folks and don't mess with the forces of history.

The Committee to Save Historic Chavez Street



MAY 10 - JUNE 9

CARNAVAL'95 THE EVENT OF THE YEAR



Photo by Euad Damast

by Victor Miller

On the last weekend in May the Mission is transformed from its usual workaday self into the stage setting for California's most exuberant outdoor extravaganza. Half a million pleasure seekers descend upon the neighborhood to rock and revel in the costumed abandon of Carnaval. This enormous multicultural event features a spectacular parade that begins at 11am on Sunday May 28 at 24th and Bryant streets and follows 24th to Mission and down Mission to 14th, down 14th and south on Harrison street to the Carnaval Festival.

The Grand Parade now includes over 200 exotically costumed and barely costumed contingents dancing in Brazilian, Afro-Cuban and multitude of international dance styles, gigantic floats rivaling anything to be seen in New Orleans plus jugglers, stiltwalkers and just plain unworldly folks. This year's Carnaval is an official event of the United Nations' 50th Anniversary Celebration and appropriately enough the theme is "World Peace." There are children's contingents, senior groups, Polynesians, Native Americans and even some Wagnerians: a truly united nation of dance and song that needs no translators.

Then there is the question on many



The Festival stretches over six blocks of Harrison St., between 16th and 22nd streets and runs both Saturday the 27th and Sunday the 28th from 11am to 6pm, boasting the most ecclectic lineup of live music and dance of any festival in the country, with jazz, salsa, Afrobeat, Zouk and more. There are also more than the usual culinary treats and a wide variety of hand crafted items and works of art on sale.

A LONG TRADITION

The Carnaval tradition in the Mission goes back to 1978 when a group of friends who happened to be musicians, poets and dancers received a permit for a small sidewalk parade in Dolores Park and enjoyed themselves so much, they planned for a real Carnaval celebration the following year in Precita Park. The event attracted 1,000 people and immediately outgrew Precita Park. In 1980 a more elaborate parade went down Mission Street and ended up in Dolores Park, where what organizers hoped would be a crowd of 5,000, turned out to be 15,000. Dolores Park was also too small. For the next few years the Mission Street Carnaval parade culminated in Civic Center Plaza with an outdoor festival drawing between 50 and 75,000 people. Organizational burnout killed Carnaval in 1984 but the following year it was taken over by its current sponsors the Mission Economic and Cultural Association and expanded into the mega-event it is today.

THE BEST OF EVERYTHING

people's minds: "How much more naked can they possibly get this year?" This is one question that may or may not be answered on KGO Channel 7's broadcast of the parade the following week, so it's best to get this data in the flesh, so to speak.

Although the parade begins at 11am, it's a good idea to arrive at least an hour or two earlier to get a good viewing spot. Reserved bleacher seats are another option and go for \$15 by calling 510\762-BASS

For those who have formed an appreciation for the fine selection of international music and dance offered at the Carnaval Festival the following groups, with possibly more to be added later, are scheduled to appear this year:

John Santos and the Machete Ensemble (Latin Jazz/Afro Cuban/Salsa), Ritmo Y Armonia (Afro-Cuban Charangas/Salsa), Avance (Salsa), Viva Brasil with the Ginga Brasil Dancers (Brasilian Samba/Jazz/Pop, Escola Nova Do Samba (Samba School)), Anibade (Jazz-Funk-R and B-Hip Hop), The Caribbean All Stars (Reggae-Soca), Junglz Apart (Reggae-Soca-Zouk-Salsa), West African Highlife Band (Afrobeat- Highlife), Aquarella (Brazilian Dance), All Ah We (Caribbean Pandomonium Troupe), (Brazilian Trio Electrico/Samba-Reggae), Samba Do Coracoa (Samba School), Liza Silva (Brazilian vocalist), Ivson & Grupo Gosto (Brazilian/World Beat), Claudia Villela Group (Jazz) and Omulu Capoiera/S.F. Taiko Co. (Brazilian Martial Arts-Dance/Japanese

For more information on Carnaval call MECA at 826-1401.

CARNAVAL'S 1995 KING AND QUEEN



The Carnaval King and Queen for 1995 are Jean-Luc Stora and Maria Amabelis Souza.

Queen Souza is a native of Brazil who made her dancing debut as a ballerina at the age of four. She marks the beginning of her dancing career in the Bay Area with her participation in Carnaval 1984 in a childhood friend's Samba troupe. In 1986 along with Jorge Duarte and others she formed the Samba School Sambao para o Povo and has been its director, choreographer and designer. She has performed in Carnaval with this group every year since. Aquarela, a dance ensemble that is part of the Sambao School, will be a feature attraction at the Carnaval Festival. Aquarela has performed at the Exotic Erotic Ball, the World Soccer Cup at

Stanford and the 1995 Dallas/49ers championship game. Maria works full-time at a Berkeley pre-school.

This year's king, 32-year old Jean-Luc Stora, was born in Paris and moved to the U.S. when he was 22. He has a life-long interest in Latin culture, music and dance. He has traveled widely and worked in a variety of jobs, from wood stove installer at Lake Tahoe to packaged Chinese food salesman in the South Pacific and currently works as a travel agent and the provider of on-site chair massage services for corporations. He has studied Salsa dancing with Ava Apple and Samba dancing with Benny Duarte. Although he has attended every Carnaval since 1991, last year was the first time he danced in the parade, when he joined Maria Souza's group, Aquarela.

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CARNAVAL: REVELERS YA NIKE: RIDERS OF THE STORM

by Brian Doohan

"A constitutional republic cannot forever withstand continual carnival on the streets of its cities ..." - Spiro T. Agnew, May, 1969

T wo decades ago, I knew a man whose task it was to hold the universe together, to keep its atoms sane and in proportion, rather than spinning off into the chaotic matter physicists call "ylem." He achieved this regulation by taking his wooden drumsticks into the streets of New York City and tapping them, tapping, probing the condition of the concrete, until satisfied that a particular corner was balanced for the day. Taxi drivers cursed him as a pest; the rest of the world no doubt assumed him mad; but the world and Manhattan endure, as does San Francisco ... perhaps as an instance of ritual repeated to effect.

Carnaval is such a barrage of sounds and sights and smells that it is easy and perhaps satisfying to be swept out into the cosmos. Nonetheless, order exists; order brought into being by the timely interplay between drums or the considered wiggle of a hip or ankle ... an order of ecstasy known to many cultures under many names ("samadhi"; "satori"; Freudian "oceanic experience"; early Christian "unio mystica"; Thomas Merton's "transcendental consciousness" or the definitive, if subprosaic, "happy feet").

To Ruben Texidor, who brings the contingent Oya Nike to Carnaval for the fourth year, dancing and drumming is not mere spectacle but a doorway to another world. This is the world of spirits, the Orishas who guide the initiates of Santeria, that fusion of African and Spanish Caribbean faith known in its French manifestation as Voudon.

Fifteen years ago, Texidor began serv-

ing the Orisbas in his native Puerto Rico and elsewhere in the Caribbean; be has been participating in Carnaval San Francisco since 1983.

"We dedicate this Carnaval to Oya," Texidor says, "Oya, Orisha of the storms and thunderbolt. We dance to open the door for the Orisha. There is a lot of spirit to this Carnaval, and spirits also; we dedicate Oya Nike to the espiritus of Carnaval ... in the present and for those who danced before us.'

Oya Nike will actually be promoting two Carnaval contingents, a San Francisco group and a smaller assembly from West Africa that will be positioned near the head of the parade as it marches north on Mission Street from 24th to 14th Street. Ibrahim Mossorry, a drummer with the African bloc, describes the architecture of procession in terms appropriate to a storm: gusts of sound that sweep dancers forward like leaves, even causing some watchers on the sidewalk to be carried off.

"The drums are behind the dancers, so their tones impel them forward," Mossorry says. "The drums are set to different pitches, the little drums and big bass; they talk to each other and talk to the dancers. Which isn't very far from what the 19th century physiologist Cesare Lombroso's contention that "the auditory nerve stands in so close connection with the spinal cord that we may say dancing is a sort of reflexive motion caused by the music."

"It is as if the drums were understood as a moral organism, whereas the drummer was a mechanism, a necessary material accessory to their activity," wrote filmmaker Maya Deren of the sonic membrane between worlds crossed over by Haitian Orishas or "Divine Horsemen" to possess or "mount" a human dancer. In fact, the theory of sound as a bridge between worlds is almost global -- found not only in Africa, the Caribbean and the Americas, but also pre-Christian Europe



Oya Nike contingent members are ready to rock. Photo by Eugene Kettner

Pay close attention to Oya Nike or just about any of the dozens of Carnaval contingents; haven't you seen this door between worlds opened before ... back in February? Of course: The procession and noise recall the Dragon Dancers of Chinese New Year. Consider Richard Schechner's observation (in "The Future of Ritual") that the aging leaders of China perhaps feared, more than the content of the speeches being given, the interplay of sound and movement on Tiananmen Square as a "luan" (that which opens the door to chaos).

"Meaningful, theatrical luan," warned Schechner, "can be a potent weapon."

No revolutions are expected in the wake of Carnaval, but I did ask Ruben Texidor if there might not there be conse-

quences to honoring a powerful storm-Orisha ... such as an unusual but not unprecedented May rain? "Oh, that would be fine," Ruben replied, "God gives the rain; it cleans the people and the street." Just in case, check the sky and maybe bring an umbrella; it might prove handy not only for raindrops but for agitated elements, atoms and ylem, if the aggregate battering of Carnaval batarias pokes the door to the spirit world open a little too wide.

"We make music and dance," a Chinese shaman told author Johan Huizenga, "to keep the world on course and to force nature to be benevolent to man."

It's not too late to join in the fun. To dance or to drum, contact Oya Nike at

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CARNAVAL: REVELERS ABSOLUTELY, POSITIVELY, FOGOLYSTIC

by Bob Parks

What is Fogolystic? Could it be the forgotten geologic age after the Mesozoic period, but before the Paleozoic? No. Fogolystic the only way to describe Carnaval group Fogo Na Roupa's combustible style of dance and music. (The name Fogo Na Roupa means "Clothes on Fire.") Fresh from tying on its third title for Best Brazilian Contingent last year at Carnaval, Fogo is back with a larger group than ever -- this year over 200 dancers and drummers are expected to show. The music is based on a blend of traditions from the Bahia region of Brazil, with influences from Rio, the Caribbean and Africa. Their Brazilian dance draws from Afro-Cuban and hip-hop styles. In performance and workshops, the members of Fogo have prepared all year for Carnaval; the month of May is their creative outlet and their chance to burn.

As artistic director for Fogo Na Roupa, Carlos Aceituno coined the term "Fogolystic." He also teaches classes, performs with the group and researches both traditional and contemporary sounds for it to follow. Instead of emulating Brazilian form exactly, he wants Fogo to develop its own individual style. This year the Timbau, an instrument which is the latest rage in Brazil, will be a part of the performance; and the Timani rhythm from Senegal will make its world premier in Carnaval format.

"Since I've learned so much from Brazilian culture, I'd like to give some-thing back to it," says Aceituno, taking a break between the drum workshop he's teaching and his dance class. "The main thing is that the energy is raw and the spirit is high. We wouldn't do Carnaval without

In choosing the group's theme for this year's Carnaval, "Fogo's Divine Buzios," Aceituno has lent a hint of mystery to the event and set up a clever parallel. Buzios



Fogo is full of fire. Photo by Paul Olszewski.

are what Brazilians call cowrie shells, the small sea shells that are sometimes colored with tiny brown spots. Jogando Buzios -- playing the cowries -- is a Brazilian practice of divination, descended from West African religious traditions of Yoruba. As its emblem this year, Fogo has chosen a symbol that is part of Brazilian culture but has its roots in Africa--just like Fogo's music.

Although the group is important to him, Aceituno sees his own connection to Fogo Na Roupa as having happened almost by chance, like a toss of the dice (or of the cowrie shells). "I'm not a mystical person, but I think it's curious that things would turn out like this," he says. Arriving here almost two decades ago, Aceituno soon found Batucaje, the Bay Area's first Brazilian Carnaval group. "I came up

from Guatemala and met these people in Batucaje. I was very lucky to be part of [the group] and to have Jose Lorenzo as my mentor. From that experience I saw a deep connection between Brazilian and African cultures in the Bay Area. Our theme is trying to celebrate in retrospect these Brazilian and African connections."

Fogo Na Roupa is made up of seasoned performers, students of Aceituno's workshops, and others who hear about the group and want to be in on the fun. "That's why I like Carnaval," says Regina Calloway, a leader of some of the classes and the Carnaval program coordinator for the group. "There's no preconceived notion about who can take part. There are people in the classes from 5 to 50 years old." To join Fogo at Carnaval, people can sign up either to buy one of the costumes or to get a tee shirt for the Pipoca, the spirit section. Last year's King of Carnaval, Mario Chacon, has teamed up with Fogo to design heartstopping costumes -- including head-pieces inspired by the warriors of South Africa and New Guinea -- to go along with this year's theme.

Carnaval workshops in both dance and percussion are held on Saturdays at Mission Cultural Center for Latino Arts for \$8 and also at Oakland's Caribee Dance Center. Fogo's hotline number is

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ROUND WORLD CARNAVAL REVIEW

by Robert Leaver

by Robert Leaver

The year's biggest event in the Bay Area will be held on the last weekend of May. Thousands and thousands of people will descend on the Mission District for the weekend's fair, as dozens of bands play on outdoor stages while the parade of thousands of dancers and musicians works its way along 24th Street and then down to Mission. Brazilian, Peruvian, Trinidadian, Cuban, Mexican, Haitian and Freak groups will participate.

Carnaval is historically a pre-Lent festival -- a time of celebration before the self-denial of Lent. In Brazil and throughout the Carribean, Carnaval is the major festival for the masses. Carnaval groups select a theme and then spend months working on their costumes, floats and music. Rehearsals are often all-night affairs, physically demanding on the dancers and musicians -- after all, one must be in good shape to dance or play for hours on end -- but a party atmosphere

As a major event, Carnaval goes back

groups like the Mardi Gras Indians, who don Native American costume to mask their Afro-Carribean music; unforcelebrations tunately, the degenerated into a fraternity mecca of mindless decadence.

In recent years, Carnaval has materialized in cities with large Carribean communities, such as London, New York, Toronto and, of course, San Francisco. Due to weather concerns, these Carnavals are scheduled for warmer months. These cities find that Carnaval is catching on and that people from all manner of backgrounds want to participate, but Afro-American cultures predominate; it is samba, soca and Haitian rara that work people into a relentless rhythm of motion and excite-

If the United States were like Trinidad or Brazil, we might see Carnaval groups such as the "Newtwits" parody Newt Gingrich, wearing Newt masks and singing, "This country is the white man's land, Newt is the white man's man, and his message is simple, so simple, so we simple



as far as the turn of the century. It was perhaps the only time when African-descended peoples were allowed to play drums, sing and celebrate. As the festival developed in Brazil and Trinidad, there was always a political aspect. Social commentary and satire are now common; in Brazil, groups may sing about the strength of their African roots or honor the "motherland," and in Trinidad, a famous calypsonian may sing about an attempted coup or social injustice. Authorities in the early part of the century tried to suppress the more political aspects; but ultimately, Carnaval was beyond their control.

Now, scores of tourists go to Trinidad and Brazil just to witness and feel Carnaval. Inevitably, they are swept up into the groove of nonstop music, motion and partying -- day and night blending into one continuous bacchanal. In New Orleans, America's Carribean city, Mardi Gras is a time-honored tradition, with

white men sing his simple song." To continue mixing cultural metaphors, imagine 100 drummers playing in unison and chanting, "Open Jesse's door," as hundreds of dancers clad in skeleton outfits perform mock sexual acts while a float made of cigarettes bearing a 20-foot likeness of Jesse Helms is pulled forward by 100 people dressed as slaves.

San Francisco is, however, in the United States, still, our Carnaval tradition is now strong, with more people participating every year. The emphasis is on good-natured fun and celebratory music. People from all the cultures in our diverse Bay Area participate. The fair is even filmed and broadcast in an edited version on television the following week. The organizers, Mission Economic and Cultural Association, have worked hard to make it a success on a grand scale. Don't miss out; it only comes once a year.



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nce upon a space-time cosmos, back in the past when we knew who we were and where we came

from, there lived a tribe called the Doloreans. Life was easy for the Doloreans for they lived in a veritable paradise thanks to Mother Earth and their ancestors vision to always look forward with a Forrest Gump like gratitude to whatever the future held. Father Sun's moderation hlessed their land and surrounding water and thus this tribe lived in the enchanted sphere of balance among the four elements of wind, fire, water and carth, and cosmic harmony with the universe. Their rhythmic pattern had rarely heen disturbed since their arrival ten millennium earlier and so they believed they were a chosen people since they knew intuitively that no other region in the world offered its people so much. Aside from occasional harsh winters, the only other difficulty faced were rare encounters with warriors or griftins from the enchanted isle of California.

Somewhere to the West was an island of black Amazons who dressed their robust hodies in golden splendor and worshipped each others strong, passionate hearts and considerable virtues. The island, similar to the Dolorean's nearby paradise, was like the garden of Eden. The ruler, Cali, was a noble Queen of majestic bearing and regal beauty who was desirous to accomplish great deeds. The Dolorean's had heen able to maintain a peace with the exotic and mysterious people of this fascinating island by regularly making offerings to Mother Earth. Nevertheless, they kept their peace by keeping their distance since the island's five hundred griffins (creatures with the bodies of lions and the heads and wings of cagles) had the unfortunate habit of preying on their men.

Dolorean's believed their most important task on earth was to advance their souls' spiritual journey. The insight of elders who could explain the meaning of dreams and our relationship with all the energy forms of nature was the main source of guidance on this trail of life. If one was blessed with a clever guardian angel so much the better, for inevitably you would have to meet the trickster cuyote at the crossroads. The wily coyute means well, as no virtue is won without

struggle, but his deceit might cost you your hest destiny since the soul can become lost in its pleasures and passions. The stakes are high for the penalty for failing to honor your ancestor's aspirations might result in your soul hecoming stuck between two worlds when your time on this earth is ended. Consequently, the most important person in the Dolorean communities of 250 members was not the chief elder or council leader but rather the trihal soul doctor.

Shape-shifting to animal forms made it possible for soul doctors to travel safely. Gifted soul doctors of the region were expected to embark on a hazardous journey just before their mid-life birthday to the temple at the central spine of the world in order to

"POLITICIANS AT

INTERNATIONAL FORUMS
MAY REITERATE A THOUSAND TIMES
THAT THE BASIS OF THE NEW WORLD
ORDER MUST BE UNIVERSAL RESPECT
FOR HUMAN RIGHTS, BUT IT WILL MEAN
NOTHING AS LONG AS THIS IMPERATIVE

DOES NOT DERIVE FROM THE RESPECT OF THE MIRACLE OF THE VNIVERSE. THE MIRACLE OF NATURE, THE MIRACLE OF EXISTENCE."

VACLAY HAVEL A TIME FOR TRANSCENDENCE
JULY 4, 1994, UPON RECEIVING LIBERTY MEDA

experience the field of transcendent oneness beyond gender, heyond good and evil. Here at Machu Pichu, high in the Andes of South America, they might best know their spiritual purpose and that of others whose destiny was intertwined with their past-present-future.

And so it came to pass in the year 1534, Murcure, a gifted soul doctor of the Dolorean tribe, while standing on the banks of Lake Titicaca near the town of Copacabana, Bolivia had a revelation that he would be called upon to broker the fate of his people. The stakes would be high, opposing forces threatened the destruction of the single greatest achievement of Mother Earth's long career-humanity! Cunlused and troubled, he knew the best course of action was to begin the odyssey

home, for he knew his true destiny would only be revealed while he was underway. He had to make haste, for he had to be home for the Doloreans spring festival. This required his skills in administering the rites of passage to connect the 13-year olds as adults to the tribal community.

The Doloreans regularly created rituals of song, dance and story to feed their soul and free themselves from the drudgery of reason and the constant demands of the body. Their greatest celebration was held each year in late spring or May, when Mother earth looked her best, for it was well known that the soul longs for beauty. For this Spring festival or Carnival, each member of the tribe became an artist responsible for creating themselves as an inspirational piece of living, ftowing art. Preparation would begin months in advance and had to respect the soulful traditions of the past as well as the spirit's need for progress and novelty.

The favorite gathering spot of the Doloreans was an arroyo near a lagoon not so much for the many flowers and clear water but because sublle energy forces were fell and the quality of light was superb. Murcure was waiting for his young initiates when a vision appeared before him and said,

"I am Omikami, daughter of the eastern Sun, and you are Murcure whose task it is to help me pair Queen Cali with a husband whose complementary force will empower her. Her duty is to tame the obsessive, demonic male power which threatens annihilation of all humanity on this fertile planet."

"Pardon me," Murcure replied sheepishly.

"Murcure, listen carefully, I know I can rely on you. Your home will become the center of the new world and you must assist in its birth. To avoid the war of wars, Armegeddon, you must assist this vengeful daughter, Queen Cali, in finding a God who will cool her passion for destruction and allow her to master the fate of the human race." said the beautiful, serene apparition.

"Pray tell what manner of man or God could possibly suit our own black Queen Cali whose zeal in annihilating all things male is unsurpassed," replied Mercure.

"Like us, Cali knows the world beyond which inspires everyday forms, the time-space cosmos where past-present-future merge and even her energy can end. You only know Cali the destroyer, but she is the triple goddess-- creator and nurturer as well," said the Goddess of light.

At this time Queen Cali appeared with a large entourage of Amazons dressed in striking gold and white attire, accented with much sparkling jewelry, well-toned hodies and scantily elad hreasts. From the other end of the protected glen emerged Mercure's fellow spring celebrants. The space was a natural amphitheater with the players on one side of the stream separate from the audience on the opposite upper banks.

"Please sister Cali, take this seat of honor and hear what three very different suitors have to offer then you. I remind you that you are obligated to choose one to love." Okinowa then disappeared in a pulf of smoke and where she stood were three perplexed guys eager to make a good impression. Mercure knew it was his cue.

"Let us begin with prayer and news from my journey to the central spine of the world and the deserted Mayan pyramids. Good people, it is with heavy heart that I must tell you of the cataclysmic changes ahead. These three, Serra, Cortez, and Jesus will deliver a plague on us, fueled by gold, glory and God which will mean our end. Let us pray that you will someday know our Gods who honor the rhythms of land, family and the afterlife. Distinguished gentleman you are here because we are all obligated to try to save humanity. Unless we unite the feminine force in harmony with the male spirit before the next millennium we will enter the apocalypse of Armageddon where we fear the Gods of the cosmos will cut their losses and eliminate the human race as a failed experiment. In 400 years your offspring's culture will be arrogant and dominating, hlind to its glorification of the demons of violence, materialism, and cheap thrills. Our prayer is that we can spark the stury of the golden dream of the new world which all people contain within.

"We Doloreans accept our fate but ask to be left in peace till 1776. At this time the foundation of a new nation will by drafted by earnest men near the other ocean. These founding fathers will be moved by the miracle





of our existence and base their declaration of independence upon ancient theories of harmony and balance expressed in the pyramid. From this decree will flow liberty, unity and a society all others will model themselves after. Yet the story of this nation will be told in the symbols of the pentagram versus the pyramid, or power versus love. After 169 years, a charter to unite all nations will be drafted near here which will signal the cusp of a new age. The future inhabitants will be an extraordinary lot who will erect monuments to the five original dream symbols without knowing it. The most important monument, the trinity unity tower representing the central spine of this bay area region, will remain invisible until the 50th anniversary of the United Nations charter."

With that Murcure yielded center stage to the large officious founder of the California Missions. Father Junipero Serra stepped forward announced his name and addressing Queen Cali said.

"Queen Cali, I know you are as wise as you are beautiful and powerful, the people must be given boundaries or they cannot develop virtuous character. With your help we can control nature and passion and allow my vision of a model Catholic utopia in your state to truly flourish. Just recently the church recognized a powerful local female image, the Lady of Guadalupe. Dark queen, you remind

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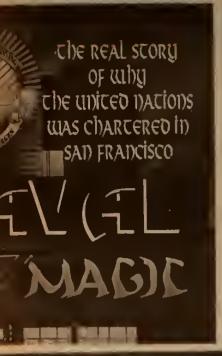
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me of her for we all have her hidden river within us that leads to the little dark heart with wings of compassion. As the goddess of destruction, I plead with you, for the sake of the children, to be patient. Come 1776, the Mission of Our Lady of Sorrows (Dolores) will be build right here above this river and remain l'orever if you please. I will be honored to be your minister but you must agree to wait on your island until it is your time. Just before this United Nations golden anniversary, a few minutes walk from here, the holy noe St Paul's parish will be visited by a black Madonna named Whoopie preaching a message of song, dance and story. This Church will become racked by scandal yet refuse to repent its sins. This stubbornness will so weaken the church, it will be unable to prevent the people from understanding that the earth is alive."

Hernán Cortéz the conqueror of the mighty Aztec nation was next.

"My Queen, you are our enlightenment, they sing the praises of Mary but they dance to the rhythms of you, the black Madonna-- Cali. The conquistador, travels with no family and must eventually marry the land he travels on. I ride a path not of my making. The Aztee priests, scientists who forsaw the future based on the past and the cosmos, knew more about my destiny than I. My Queen to be, we meet at the crossroads of humanity. Did I not burn my ships at Veracruz

before marching to my meeting with the Aztec emperor Moctezuma. With you as my queen Cali, we can dance with destiny and avoid the path of decay or destruction by bringing New World diversity into unity. We will celebrate miracles, liberty, truth, beauty and the power of imagination. Regardless of who you choose this land shall be named in your honor as the state of California.

With that, Cortez, regally attired in iron and leather, yielded to Jesus Christ whose largely naked body and wounds from being nailed on the cross were quite stunning. All eyes were on his glowing presence as he turned to Cali and said.

"I pray you will give me the opportunity to do penance for all the wrongs done in my name hy this bureaucracy known as the Church. Peter, the first pope, rejected individual inner vision as a threat to church authority. He should have followed my instructions to make Mary Magdalen the first pope. The kingdom of God is found through a change of heart, something which always comes and always yet to come. which can feel the rhythms of all that has ever happened. The Dolorean's spring Carnival, celebrating the primal fecundity of the world will in concert with the great cosmos and the love of love makes more spiritual sense than rites, dogmas, cults, theology and a historical rather than an eternal view. I am sorry to report that Armageddon will begin soon after this united nations charter when the tyrannical forces of materialism will seek to turn us into consumer

If there is crime in our streets, it is due, from the viempoint of the soul, not just to poverty and difficult living conditions, but to the failure of the soul and its spirit to unveil themselves. Socrates and Jesus, two teachers of virtue and love, were executed because of

the unsettling,
threatening power
of their souls.
Thomas Moore fare of the Soul

puppets with a merciless, relentless onslaught of manipulative images. The children will be defenseless because no one will have given them an updated belief system to instill faith and hope. The Church bureaucracy will be unable to seek or support new solutions. However, from this fertile field of dreams will arise the new stories. The stories will be multicultural as the next age will know many centers, but will hold to the founding fathers principle of *E pluribus unun* (From many are one) or more to the point, unconditional states of amorica.

The three presentations complete, Murcure beckoned Cali to centerstage as he said, "Now Queen Cali you must, like Paris before you, pick one of the three to receive this golden apple and complement your energy force. Only by having your feminine power come into balance at the center of the four directions can we prevent the destruction of humanity."

FAREWELL DEAR FRIENDS. MY TIME IS PAST
I LOYED YOU DEAR WHILE LIFE DID LAST
BUT NOW I'M DEAD NO SORROW TAKE
BUT LOYE MY CHILDREN FOR MY SAKE
Gravestone of John Harl beneath the
liberty Statue at recently refurbished Mission Dolores
graveyard where 5000 Chione Indans are rumated to be buried

Queen Cali stood straight and spoke sternly, "You are mistaken Murcure, Paris should have followed his first impulse to split the apple in three and perhaps his judgment would not have triggered the Trojan war. You see, I will not begin to write my story until the fall of 1989. Then on the banks of the bay just over there, I will give a sign of unmistakable clarity before all the world. At the opening of the third contest among athletes and giants between the hymn of unity and first signal of conflict the earth will shake and roar, the bay bridge will separate and the wise will know, I'll be desecrated and denied no more. Hear me now, I will know you by your deeds.

"Gentlemen I bid you farewell for now, I will look for you at the anchor event of the Golden Anniversary of the charter of the United Nations. It will be known as the greatest multicultural show ever celebrated and it will be a parade of joy above this hidden stream of sorrows. My children will sing thanks and praise in each others songs, dances and stories on the Mission Miracle Mile. Please come and wish me a Happy Carnaval!"

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Welcome to Mission May Days, a grass roots attempt to expand the industry of enjoyment and the enjoyment of industry. Anchor event is of course, "the greatest multicultural show ever celebrated" otherwise known as the Carnaval-San Francisco Crand Parade. All great public celebrations rely on a good tradition of participatory energy flowing from family and community in harmony with the rhythms of the land and season with a special role for the children- our hope for the future. In other words, join in....Here's a few ideas: Besides dozens of United Nations-50th events (989-1995), and the Carnaval Festival 5/27, 5/28 plus CARIBANA in Oakland's Mosswood Park 5/29. The only Memorial weekend ball at deadline (despite mucho rumors otherwise) is Mas Mokers Mossive encore performance of United Sisters direct from Trinidad w/ Ashton & Pon Ecstocy (info 510-534-6331) Two new possible annual May events are the Brazilian Consulote w/ Int. Diplomocy Council putting on a Brazilian Party at C. Krug Winery in St. Helena Sat. 5/20 inc\ bus trip (989-1388) and Capp St. Community Music Center doing a big fundraiser at a magical mansion in Pacific Heights Mon. 5/15 (647-6015) Then there's MURAL AWARENESS WEEK (5/13-21) which is honoring the two great Carnaval Murals of the Mission, the new Carnaval Mural, over 300 feet long on Harrison St. directed by Josh Sarantitis President of Precita Eyes Murol Center for "Best New Mural" and Daniel Galvez who created the much loved "Carnaval" Mural at 24th & South Van Ness. Galvez, who has arguably achieved the greatest national stature of any local muralist, will be given the "Master Muralist Award" Sat. May 13, 2pm at the SOMAR Cultural Center 934 Brannon. To find out more about walking/biking tours, spraycan artist battle call Susan Cervantes 285-2287. Incidentally, there is a new Daniel Galvez Mural coming to the Mission soon.

Honoring our Elders: It be hard to name two people who have done more to advance the artistry of C'SF than Chalo Edwardo & Josephine Morada of Escola Novo de Samba, This year the oldest group in C'SF (12 yrs) is doing a tribute to the two founders of C'SF Marcus Gordon & Adcla Chu. Their '95 theme, Metamorphosis communicates well, the history of Escola whose alumni is basically the who's who of C'SF (on the Brazilian side.) These days Chalo is in much demand in L.A. as a studio percussionist while Josephine is working full-time as a dance instructor in nine SF & Oakland grade schools. The Escola bateria is anchored by Rudy Ortiz, Rafael Ramirez, Jorge Bermudez, Don Reid, and Glen Evans and is heavily booked at festivals thoughout the summer. Escola is doing a bloco style "just for fun" presentation and especially invites all the old-timers and families to join Adela Chu and 100+ others in the parade or just drop by rehearsals at Precita Park (Sat. 1:30-3:30) & say howdy-do (661-4798)...For the first time ever, Carnaval Artistic Director Marcus Gordon had to close out parade

participation by new groups in early April. Still plenty of time to join in. Check out Mission bulletin Boards or the MECA (2899 24th) or Mission 1-hour Photo (2873 Mission) for comprehensive list of options...Peak performance for the King and Queen contest. Huge crowd, excellent energy pushed higher and higher by 18 top-notch performances (see related article) and the force of Carlos Accituno and his Fogo no Roupa drummers. Last year's Queen, Denise Joseph was impeccable as MC and her King Mario Pablo Chacon created a regal fantasy which has had everybody talking since. Honorable mentions must include-Marcelio Ramos (Aquerella) Melinda (Oju Obadrums by Mark Tapson)



Mario Pablo Chacon & good friend Carneval '04 King & Fage dealigne

MEDIA WATCH: "Purveyor's of paranoia, trash-talk radio, incendiary ideas played upon fragile intellects" its not been a good month for our fourth estate, the media as commentators tried to make sense of the Oklahoma City bombing tragedy. Unfortunately, don't expect things to get better, studies show that for every positive story told, two negative, cynical ones will be written. At least our airwaves, which are owned by us, should be subject to the "fairness" doctrine which the Reagan administration abolished in '87... Carnaval might yet be a victim. Front page SF Independent described a Carnaval few around here recognized "Drinkers Go Berserk" the headline read. MECA's response was to point out no other street festival has a good a record or as tight an alcohol policy. The Mission residents quoted seemed to be confusing our Carnaval with the one in New Orleans but it is well known by favored media sources that you say what the reporter wants to hear if you wish to get your name in the paper. This letter to the editor said it best..."I agree there is a difference about the Mission on Carnaval day. I see many more smiles. More people say "Hi," as I pass. There is a wonderful feeling of community. I have a friend from Sacramento who came to her first Carnaval the year of the Rodney King Riots in LA She marveled at the mix of people from all races celebrating together... People living in an urban environment have mony factors that produce stress and few safe ways to release it... The "residents" cite excesses including fights, public drunkenness, noise and people urinating in public. While there may be isolated incidents on Carnaval day, are there any days in the city completely free from these excesses? In my 10 years of attending Carnaval I have never seen a fight or anyone vomit in public. Drunkenness is hard to measure. .. Does this sound like a different event than the one the "residents" were describing. I don't know who these "residents" are but I would like to remind them that we tried prohibition once and it didn't work. I invite you all to come out for Carnaval and see for yourself." Wendy Richardson Collins...

The "GAP problem": The only columnist to ever write about Carnaval is Rob Morse who last year mostly whined about the gaps at 16th St. To avoid parade gaps, the pros go to 24th St. which is on the otherside of the TV cameras and judges....PARADE ADVISORY: in 1989, an official artists C'SF Advisory group approved a set of guidelines which still apply today. 1) All vehicles must be completely decorated, 2) Everyone in the parade must by in costume except Trinity Metro Mayors of Oakland, San Francisco & San Jose 3) No political signs, all political statements must be made through the device of allegory and be in the spirit of Carnaval 4) Maintain forward motion always

5) Be careful Pyramid Power: If Jorge Hernandez & the 24th Street Revitolization Committee have their way next years 24th & Mission TV broadcast will feature two colorful obeliscos (narrow public pyramids like the Washington Monument) which will mark the entry to the Latin zone of 24th Street. Pyramids express the power of rhythm which is expressed in multiples of three and four. The synchronic magic of "meaningful coincidence" is often expressed in 3's and 4's. For example, last month the Bay Area's most unifying force, the SF 49er's (4 & 32)saw the great Joe Montana retire on 4/4 after winning 4 Superbowls wearing the number 16 (4x4) and being drafted in the 4th round. This was followed by the 49ers (3+4)² repeating the Jerry Rice trinity draft pattern to pick heralded receiver J.J. Stokes by trading 3 draft day picks to move up & pick once again the 3rd receiver taken in the draft. Pyramid v. Peniagon When President Bill Clinton, jokingly suggested that the budget be balanced by turning the Pentagon into a triangle, he summed up the tension between the front and back of "the great seal" of his office found on the back of every dollar bill. On the right is a bird of war featuring the 13 five pointed stars in a Star of David pattern, on the left is a Mayan style flat topped pyramid capped by the all-seeing, all-knowing eye of Horus. Scientist, author, morphic field theorist, Rupert Sheldrake suggests the left adopt the pyramid as a symbol which also offers a mystery greater than just a counterpoint to the right's claim on patriotism. Who knows, pyramid enchantment theory might give the progressive left new life by providing a basis for the politics of meaning, a coherent message of common beliefs and shared values.

GANGSPEAK



"FAST MONEY"

Its about 4:00 in the afternoon and it is the first of the month. Kicking back on the corner, trying to catch a sale, is like a competition. When I first come out of my house I look down the block from the corner. I see about six of my homeboys: Ill Will, Nitobrown, Negro, Big Mike, Moe Green, and OG Vic (as I was walking down the street). "Damn! There's hella of us out today," I said to myself. But I ain't tripping. Its the first of the month and it is going to be 'jooking' all day and night.

So I go to the corner and say "What's up?" to all the carnales and I post up on the corner like a stop sign and wait for the dopefiends to come through. All of the homeboys and myself talk about how it wasn't jooking and it was already 4:30 PM. My homeboy, Ill Will, tells us how the dopers had to have gotten their checks by 3 p.m. and cashed them.

Five o'clock comes and it was just myself and two of my carnales, OG Vic and Big Mike. OG Vic has just gotten out of the joint and is trying to start back up again. Myself, I've come out like usual,

like every day, with mysack of dope, trying to make some money. All of a sudden, dopers were coming through. It was about 5:30 now. Damn, it was jooking. Me and my two homeboys in half of an hour already have made about \$100 in our pockets.

It's not always like that. There's usually about 12 homeboys standing on the corner trying to get their dope off. The chances people take to survive this game is just crazy. You could wind up in jail or dead. Dopefiends don't care; they need their drug. They will rob you and kill you just to get it. People get addicted to this drug so easily, one time is all it takes to get hooked.

Adrian Gonzalez Downtown High

Gang members, this is your column.

This is your voice.
This is your opportunity to speak out.
Send your words, poems, rap songs and
art work to Deanne Berger-Moudgil,
Column Editor for GangSpeak, c/o New
Mission News, 777 Valencia, SF, 94110.

by Jack Hirschman

ROUTINE

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Page Tough hose

Jack Hirschman, The Arcane on a Stick (Roadkill Press, 539 Valencia Street, San Francisco CA 94110), 6 1/2 pp, 144 lines, Limited Edition (no price listed)

This is an Easter poem by a Jewish socialist who is one of our poets laureate. It delves into graffiti, addiction and brutal death-in-life to find community, love and beauty. Hirschman is weak when he tries to rap or make facile rhymes, but very strong when his visionary imagination breaches the unredeemed surface of daily oppression.

a thread of light smile under the skin of the day, one of the reasons why I rather like Easter

Is that light from within Greece? I heard it in my ear whisper, and the sheer sigh of cells in thrall... Hirschman prefers rough, honest popular stuff to closeted craft and evasion; but he is at his best with community-spirited poetry that is eloquent, nuanced, educated and widely associative

He is also a performer with great presence. I can never forget him being shouted at in 1977 as he began to read from the proscenium at California Hall. "You don't need a microphone!" he protested; and when the audience shut up, his big voice filled the room as he read from a passionate Russian:

You are not a slave,
I am not a machine,
This is not an opium dream,
Comrade.

Reviewed by Richard Hack, editor of "Oxygen", a S.F. literary magazine.

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"JOBS" COMES TO THE HOOD

by Victor Miller

The role of large corporations in the neighborhoods has always been controversial. While they can provide badly needed jobs for residents, they can also drive out smaller competitors and hire exclusively from outside the community, adding to the unemployment problem. Even when corporate chain operations have good local hiring practices the local outlet takes its orders from company headquarters, who looks at national or global bottom lines.

Thrifty Jr. moved into its Mission location in 1987, filling up a sizeable piece of underutilized commercial space while providing jobs. The Mission community welcomed them, while at that same time opposition to a Thrifty Jr. move into the Haight culminated in a spectacular arson fire destroying the partially constructed

When Thrifty Jr. abruptly departed the Mission last year, merchants and residents were furious.

Understanding how or if big business can positively impact neighborhoods has become increasingly important for the Mission District, where for the last three years waxing and waning gang violence has claimed the lives of 39 young people. Many youths caught in the cycle of gang warfare are looking for a way out; those at risk of being drawn into the mayhem want to stay out. Youth employment is a way of preventing and escaping gang life, but high unemployment among Mission youth is the reality.

Given these circumstances, it was incvitable that there be some discussion between the Real Alternatives Program (RAP) and the Committee on Jobs. RAP is a Mission District non-profit working on gang prevention and intervention. RAP is also one of the lead agencies in a broad based coalition of public, private and grassroots Mission groups dealing with youth violence, the Community Peace Initiative. The Committee on Jobs is a coalition of the city's largest employers including the Gap, Mckesson and Wells Fargo. On April 21, RAP Executive Director Mitch Salazar and Jobs Executive Director Mark Mosher began an ongoing series of talks examining downtown business' role in resolving the Mission's continuing youth crisis.



From lelt to right Mark Mosher, Elana Royale, Roberto Alfaro, Leroy Bermudez and Mitch Salazar. Photo by Greg Roden

ANOTHER LIFE UP INSIDE HER HEAD: CHICANA/LATINA ARTISTS FROM THE EMERGING GENERATION

A MIXED MEDIA EXHIBITION FEATURNG THE WORK 16 LATINA ARTISTS INCLUDING, ANA FERNANDEZ, SUE LOPEZ, LILLY M. RODRIGUEZ AND ELIZABETH GOMEZ

DIALOUGE ON CHICANA\LATINA ART SATURDAY MAY 13 AT 3PM

GALERIA DE LA RAZA\STUDIO 24 2857 24TH ST. CALL 826-8009 SHOW RUNS THRU MAY 27

This first meeting focused on a group of youth who formed their own company, Latinismo, to design T-shirts, posters and maybe even pogs and then market the goods to kids their age. Latinismo's three representatives at the meeting Roberto Eligio Alfaro, Leroy Bermudez and Elana Royale. The three also helped organize the previous month's Mission Youth Summit which over 200 young people attended; mainstream and alternative media totally ignored the event (see New Mission News April 1994). Alfaro told Mosher "We'd like to set

up our own manufacturing operation with our own storefront." Bermudez said "We're now selling at Cinco de Mayo, Carnaval and the 24th St. Fair and have been selling on consignment through stores. We started small with runs of about a hundred T-shirts." Like many new businesses in the Mission, Latinismo needs equipment and inventory before its business takes off. Salazar suggested that "a large company like the GAP ... adopt these kids so they find a niche in the market." Mosher agreed to work with Salazar on getting Latinismo rolling.

Salazar, aware that Jobs is considered a villain, second only to PG&E by the Bay Guardian, asked Mosher "What do you say to people who tell you you're screwing up by even talking to Jobs?"

'Anybody that tries to drive a wedge between downtown and the neighborhoods is a screw up. They're contributing to the attitude that has driven 34,000 jobs from the city in the last four years. The

agenda of some people who don't like the Committee on Jobs is to keep us divided,"

said Mosher. He also denied legitimacy of a downtown/neighborhoods rivalry. "Of the 270,000 people who work downtown half of them live in the city, in the neighborhoods." When Salazar asked about big business' fixation on the bottom line, Mosher said that "there are good companies and bad companies--they all pay taxes -- and the 210 largest San Francisco companies pay half the gross receipts tax."

Mosher also pointed out that the companies in Jobs gave \$16.8 million to the United Way which underwrites many Mission District social services and charitable organizations. According to Mosher one Jobs company, Wells Fargo Bank directly donated \$80,000 to Mission agencies.

Beyond paying taxes and donations, a model for more direct neighborhood/big business interaction is suggested by the partnership between Mckesson Corporation and Mission High, where a scholarship program for 40 Mission high students resulted in placements at Yale, Hampton and Princeton. Mckesson employees tutor Mission High students on Wednesday nights. Mckesson's Summer Program provides 40 students with 8-week summer jobs (13 positions at Mckesson headquarters downtown and the rest at Mission district non-profits).

It remains to be seen what will come of this initial meeting, but Salazar felt positive about an ongoing relationship. The Jobs Committee is one tool we need to employ in improving life in the Mission and reducing violence. We need to find the common objectives we can work on."

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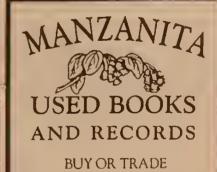
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3686 20th Street (at Guerrero) San Francisco, CA 94110 (415) 648-0957 Editor:

Andy Solow's analysis of the delay in the completion of the Alioto Park renovation is fueled by community frustration, a feeling shared by all of us who have worked very hard over the past two years to make the transformation of the park possible. Unfortunately, Mr. Solow's blurb does not tell the real story of this most unusual process and leaves the reader with the impression that the advocates for a true community resource blundered and mishandled their responsibilities. We regret that Mr. Solowfailed to solicit statements from SLUG, the neighborhood volunteers or the par-ticipants in MUJERES UNITAS Y AC-TIVAS "Pacha Mama" project, who have been active in making this change possible.

The true story of the park is a victory and demonstration of the power of the Mission community to make tangible improvements in the physical and social environment. This victory should not be clouded by a cynical bout of finger-pointing based on incomplete research.

The revitalization of Alioto Park was conceived and realized as more than simply a construction project. The entire process, from neighborhood agitation over conditions; to procurement of funds; to community participation in design meetings; to construction employing local young people, licensed contractors and volunteers; is a new and positive community development tool. When neighbors realize that, by speaking and working together, they can make positive changes happen in their neighborhood, they are inclined to continue making these changes happen. When neighbors walk past a park and see young people engaged in work for the benefit of the community, they are encouraged to value youth as a community resource: a positive counterpoint to the media's fixation on gangs and

Mr. Solow's half-researched article serves to undercut a grassroots community process that holds great promise. Alioto Park will be open as of May6, 1995. It is only now becoming a tue community resource due to an innovative process spearheaded by SLUG that faced many challenges and obstacles and resulted in a slower but more inclusive way of revitalizing the park. We hope that all neighbors will join in the May 14 celebration at 1:30 p.m. in the park and that all will work to ensure that the park is respected and maintained in the future.

Jeffrey Miller, President (SLUG) San Francisco League of Urban Gardeners

Editor:

This letter is intended to refute an article that appeared in the April 1995 New Mission News. There are numerous inaccuracies that have caused enormous damages to SFCC's credibility; therefore, I am requesting that the following information be published in the News' next

ALIOTO MINI PARK

1. SFCC did not implement any work during the summer of 1994. SFCC began work at Alioto Mini Park during the winter months in 1994.

2. SFCC did not receive any violations from BBI [Bureau of Building Inspection] during the summer months as stated in the article. The San Francisco League of Urban Gardeners (SLUG), however, did receive four violations.

3. Alioto Mini Park project was delayed in order for SFCC to pull the appropriate permits for SFCC's scope of the work. Work did not stop, because of prevailing wages, as Jim Lucey stated, but the need to develop project protocols and additional detailed drawings in preparation for pulling all necessary permits.

4. While performing work at Alioto Mini Park, SFCC always has designated staff supervision and the SFCC's general contractor has also been on site to monitor the progress and supervision of

this project.

5. SFCC is a one-year job training program that focuses on pre-employment and academic enrichment. Corps members receive paid wages ranging from \$4.50 to \$7.50 per hour for community service projects. SFCC also provides benefits to corps members, such as weekly academic instruction, monthly attendance bonuses, monthly academic achievement awards, corps member of the month awards and other incentives.

6. SFCC and Rec/Park entered into an MOU [memorandum of understanding] on March 9, 1995. From that point, SFCC has worked diligently with Rec/Park personnel to develop procurement needs and scheduling of work. SFCC did not violate the MOU, nor did SFCC staff refuse to follow instructions from Rec/Park per-

I would strongly encourage your staff to seek out factual information prior to publishing such outright lies!

Janet Gomes SFCC Work Program Director

Andy Solow Responds:

In her letter to the News, Ms. Gomes claims that I besmirched and denigrated the reputation and good name of the San Francisco Conservation Corps (SFCC). Ms. Gomes would have us believe that it was really SLUG who is responsible for the one-year delay in the completion of the renovation of Alioto Mini Park.

In fact, the SFCC flubbed the survey of the children's play area and failed to excavate enough earth to provide the correct finish grade. According to Dave DeGenova, Carpenter Foreman for the Recreation and Parks Department, the grade level of the entire children's play area has to be lowered by eight inches. Picture big trucks hauling away many cubic yards of dirt before the balance of the work required to complete the installation of the children's play structure can proceed. At press time, this work had still not been completed and the Park was still

Ms. Gomes has completely missed the point of my story. I wrote it because the kids who live near the Park haven't been able to play there for over a year and their parents are pissed off about it. I believe that a competent contractor would have completed all of the documents necessary to obtain the permits required for the entire job before closing the park and beginning work. Skilled craftspeople supervised by a competent contractor would have completed the renovation of Alioto Mini-Park from start to finish in no more than four months.

By admitting that the project was delayed while the SFCC "developed project protocols and additional detailed drawings in preparation for pulling all necessary permits," Ms. Gomes is telling us that the SFCC had planned to do their work at Alioto without the required permits. But, when SLUG got busted by the Building Inspector, the SFCC was then forced to backtrack and create the document set necessary to cause the BBI to issue the SFCC a building permit for their part of the work.

Ms. Gomes also claims that "Work did not stop, because of prevailing wages, as Jim Lucey [Asst. Superintendent of Structural Maintenance for Park & Rec] stated.... " If Ms. Gomes had bothered to read my story, she might have noticed that Deputy City Attorney Scott Emblidge was quoted as the source of this information. What Ms. Gomes doesn't know is that I also confirmed this with Assistant General Manager Phil Arnold before the News ran the story.

Finally, in claiming that the SFCC did not violate the March 9, 1995 MOU between SFCC and Rec/Park, Ms. Gomes is calling Jim Lucey a liar. When I spoke to Mr. Lucey last month, he indicated that when Park and Rec personnel called SFCC and asked them to deliver the playground equipment, the SFCC representative refused, used profanity and hung up the phone. That doesn't sound much like "following instructions" and "working diligently" to me.



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GETTING ZAPPED

First World, Ha Ha Ha! Reviewed hy Brian Doohan

"I've said I will take off my ski mask when Mexican society takes off its own mask." (Subcomandante Marcos)

"The war scenario we always imagined taking place in Central American countries hut never, never in Mexico erupted suddenly, with a roar, on New Year's Day 1994," writes Blanche Petrich, a contributor to First World, Ha Ha Hal, an anthology of commentary, poetry and history of the Zapatista uprising in Chiapas State, one of Mexico's poorest.

While the guerrillas retreated from the cities of Ocosingo, Las Margaritas and San Cristohal de las Casas after 11 days following unprecedented government repression (including air strikes against its own population centers), the Zapatistas have remained a stuhhorn presence in the South of Mexico, their military threat vastly compounded by the PR damage they have done to the North American Free Trade Agreement (NAFTA).

NAFTA (a scheme promoted by a wide-ranging cabal including President Clinton, his rivals Dole and Gingrich, former Mexican President Salinas and the three-piece suit set on both sides of the Rio Grande) was sold to Americans and Mexicans as an engine of johs, peace and So far, only the last has manifested; and then, only to a few.

"We can more confidently predict that wages will fall rather hroadly," writes First World contributor Noam Chomsky, as employers close down U.S. facilities to take advantage of Mexican workers battered hy union husting, cynical cycles of inflation and devaluation, and competing with new arrivals from the depopulated countryside.

As expressed hy contributor Alherto Huerta and others, the Mexican government's dismantling of Article 27, an act leading to the privatization and pauperization of millions of small farmers, has both strained the horders of el Norte and sparked the rehirth of the Zapatistas. "Already we hear that the Japanese want a part of the Chiapas high-lands for timher," one Chiapaneco told

It was the similar stripping of Mexican resources and labor to henefit foreigners and a small domestic elite called Cientificos (Scientists) working with the dictator Porfirio Diaz that drove Emiliano Zapata to take up arms in the state of Morelos at the turn of the century. With Diaz driven into exile, Zapata distrusted those elements who would become the Institutional Revolutionary Party (PRI) and continued struggling until he was hetrayed and ambushed in 1919.

First World, Ha Ha Ha! editor Elaine Katzenberger focuses on developments in 1994 rather than the complex history of who detail the malignant effects of NAFTA.

A number of the contributors (including John Ross, Jack Hirschman, Iain Boal and Medea Benjamin) are from the Bay Area. Benjamin's interview with the flamhoyant Suhcomandante Marcos highlights, perhaps unintentionally, the contradiction between a resolute 15thcentury cosmology and public relations tactics of the 21st century.



the Mexican Revolution; her nearly 40 selections include anecdotal material from Chiapas, economic history, poetry and journalism. There are statements of solidarity from Native Americans of el Norte like Leslie Marmon Silko and Leonard Peltier; first-person accounts like that of Efrain Bartolome, who comments on the Zapatista playlist for the captured radio station of San Cristohal; songs in verse teaching a formula to make explosives(!); and several contributors (Chomsky, Peter Rossett, Jack D. Forhes)

Guy Debord may be moulderin', but First World even has a fine, cranky slice of situationism in Mongo Sanchez Lira and Rogelio Villareal's "Ruins of the Future," which rudely calls the Suhcomandante to task for huying into the Disneyland commodity fetishism of el Norte, "hiding the rictus of terror behind a modern plastic mask." Lira and Villareal, publishers of Mexico City's "Pusmoderna" (soon to he available at City Lights and perhaps Modern Times) have no patience with political correctness in alternatives to

PRI, whether it be leftist PRD icon's Cuahtemoc Cardenas' "bitter grimace, monotone voice and limited mental agility" or the conservative PAN's "haughty and arrogant authoritarianism" leaving Mexico to its "sad modernity."

First World, Ha Ha Hal (which derives its title from the chanting of 100,000 demonstrators at a pro-Zapatista rally in the capital) is a partisan document, making no apologies as such; hut it might have included comment on PAN, the principal beneficiary of the Chiapas uprising (capturing several governorships since the publication of the anthology). History from Germany to the United States is rife with examples of even the poorest classes voting their fears instead of their hopes; editor Katzenberger, who told the News that she solicited conservative contributions but did not receive any of merit, said part of her intent was "to draw connections" between conditions in Mexico and the United States, noting that dissatisfaction with the status quo may lead people to want to "shake things up", no matter the result.

"It doesn't matter who wins, it doesn't matter if it's the extreme Right or the extreme Left, as long as they earn the confidence of the people," Marcos told Benjamin, inspiring Elena Poniatowska's speculation that the financial mastermind behind Marcos may he anti-NAFTA hillionaire Ross Perot. (Zapatista influence has, in fact, even survived the government's unmasking of the Subcomandante as -- a lawyer!) Strange alliances apparently are as much a part of the 1995 uprising as that of 1915.

"It was then that we saw them," writes Eraclio Zepeda, "from the brand new rubber boots to the new caps, knapsacks on their backs, bodies in uniform, guns in hand, spears in the hands of other compañeros, determined faces under the

caps.
"'Where are you going?' a woman asked them.

"To war,' answered a hoy, adjusting his backpack.

'Against who?'

"'Against time,' replied an old man, tying on the tip of his spear."

First World, Ha, Ha, Ha! is available at Modern Times and City Lights Bookstores.

Collage by Ronnie Burk



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CAREGIVER'S VICTORY

hy Brian Doohan

t's no secret that the upcoming San Francisco City budget is going to he a brutal one -- in a lot of respects. Since the Federal Government has decided to dump a lot of obligations on the states and California has passed the buck on to cities and counties, there are going to be tough choices. AFDC benefits, transit service, police, libraries ... everything's headed for the chopping block, even proverbial "ounce-of-prevention" measures that save pennies if axed but cost big dollars in the long run.

It's also evident that most of the affected programs have got the message that silence equals death (or serious defunding), so those who survive will he those making an early effort to gain public support.

One of the early birds is Planning for Elders, which serves the needs of seniors and the disabled by providing in-home attendant care: cooking, cleaning, taking clients shopping in tough neighborhoods like the Mission.

Last month, in-home supportive services (IHSS) attendants, beneficiaries and advocates rallied to form a public

authority to register and refer private sector caregivers. Most of these people earn only minimum wage, and San Francisco has budgeted a bare \$200,000 for the program (\$250,000 next year); but lean times threaten even these allocations.

The catch? Without IHSS caregivers, many elderly and disabled will have to give up independent living and move into nursing homes or other institutions. The bill to San Francisco taxpayers ... astronomical

"This program is a cost-effective way to deliver comprehensive in-home health care to low-income seniors and disabled persons throughout San Francisco," said Supervisor Kevin Shelley, sponsor of the legislation. With 10 of the 11 Supervisors on record as co-sponsors, an IHSS Public Authority is certain to be realized; at issue is how well it will be funded when placed in competition with other services set adrift by California and the Feds.

Shelley hopes the inevitable penny wisdom won't translate to pound foolishness. "The Public Authority," he promises, "will create health care systems that save taxpayers money and provide our elderly and their families with peace of mind and self-respect."

GRAND JURY HOMELESS REPORT

by Richard Rice

In the wake of the March 20 Board of Supervisors' vote condemning Mayor Jordan's Matrix program, some observers believed the San Francisco Civil Grand jury would add to the chorus of critical voices that have spoken against the program.

However, those eager for a meaty assessment of Matrix got a mostly bread sandwich. After seven months of studying the problem of homelessness in San Francisco, the Grand Jury has released a report detailing its findings and recommendations. The report focuses on several local programs, including Matrix, Continuum of Care and Mandatory Housing programs. Though Matrix is by far the most controversial, the Grand Jury actually had very little to say it. The main criticism was that the program's objectives and costs are not clearly spelled out.

"Unless you know what the goals are, how can you evaluate it? That's the problem. Nobody knows what in hell is going on. We might be spinning our wheels; it might be punitive. We don't know," said Grand Jury foreperson Hilda Bernstein. "There's little hard data. Some people might be being turned away. Some people might be double- and triple-counted. We could be helping the same person ten times. The bottom line is: Was the service actually delivered? Nobody knows."

Bernstein said making more specific recommendations about Matrix was impossible without more information or clearly defined goals. "We couldn't get basic questions answered, like 'how many homeless are there?'. We don't know how many referrals are being made. Maybe they are moving people from neighborhood to neighborhood. Nobody knows what they're talking about with Matrix."

The Grand Jury saved its strongest criticisms for the Mayor's Mandatory Housing Program. The plan, placed on the ballot by the Mayor's office and approved by the voters in November, 1994, requires that two-thirds of each monthly General Assistance (GA) check be used for a room in a Single Room Occupancy (SRO) hotel.

After visiting several SROs, shelters and homeless agencies, the Grand Jury called for the creation of an advisory council that would set property management standards for all SROs under City contract. All SRO owners and operators would have to attend a one-day seminar directed at hotel property owners. A task force would then make sure that these guidelines are followed. The task force would remove any scofflaw hotels from this program.

The Grand Jury also earmarked a portion of the housing funds from GA checks to use for SRO tenant support services. These services would assist tenants in making the transition from homelessness

to permanent housing.

The City should also start a voucher program similar to the one in Berkeley, which allows citizens to contribute material aid to homeless people without giving money directly; and it should set up more programs for homeless women and children with an emphasis on meeting children's educational and nutritional needs.

The Grand Jury singled out several City programs for special encouragement, such as Mission Housing development, Lifeline, Lifelink and the job development programs at St. Anthony's, and the Glide Foundation.

The report requires a response from the Mayor's office and other agencies before the end of July.

MISSION CRIME MEETING WITH MAYOR JORDAN



Meetings on crime always pack the house. Photo by Eugene Kettner

by Michael Rejniak

One year and 500 resident interviews after its first meeting on Mission crime, the San Francisco Organizing Project (SFOP) addressed Mayor Frank Jordan with what they concluded are the Mission District's top three concerns: community, cops and cameras.

During a community meeting at Mission Dolores auditorium on April 20, Jordan assured the 150-odd attendees that the Mission will receive 20 additional fulltime police officers by December, with some 80 rookies passing through the precinct during the same period. He also endorsed expansion of the new Muni surveillance camera program, contigent its review after the 90-day trial period that started on the 14 Mission bus line this April.

SFOP representatives requested that Jordan coordinate community policing, concerting the various City departments with police efforts in the areas of building code regulations, vandalism and health standards; but the Mayor declined. "We already have community policing in the neighborhoods," said Jordan.

SFOP then requested that the Mayor's Office coordinate a meeting of all department directors one month from the evening to begin a group law-enforcement effort. Jordan said his office could not

possibly handle the amount of work required to coordinate the Mission District-related activities of thousands of City workers; SFOP should contact City departments as necessary. "The resources are there ... use them," he said. Avoiding direct involvment in maintaining a community-departmental relationship, the Mayor said he would insist that the various departments cooperate with SFOP. He later offered to help if departments resist requests for assistance.

SFOP organizer and panelist Celia

SFOP organizer and panelist Celia Halsey said Jordan's community-policing concession was a win for the SFOP, as was the entire event. "It's good to initiate a dialogue [with City Hall]," she said.

Its always useful if we can get the

Its always useful if we can get the Mayor out and have him commit to something, said Paddy Gough, a 14 year resident of the Mission whose daughter, Jayne, attends Mission Dolores school.

Mission resident Chris Latham, found a few issues missing. The meeting discussed the symptoms, but not the causes, of whats hurting the people in the Mission. Without discussing economic conditions, gentrification, and legal attacks like [Proposition] 187, well become confused and believe Jordans policies, like Matrix and an increased police presence, will solve our problems. But in actuality, they are part of the problem.



CHIROPRACTIC NOTEBOOK

By: Dr. Ross Williams

THE MIND BODY CONNECTION

What is this "Mind/Body Connection" we are hearing about so much in the media these days?

Everybody's talking about it, from Depak Chopra to Opraha Winfrey. Anthony Robins is teaching us how to use it in personal and professional relationships. CNN, TBN and NBC are reporting it in news clips, along with Newsweek, People, USA Today, et al. The infomericials are selling it and of course the Internet and on-line services are finding discussion rooms and forums for it.

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What is it, that connects our Minds to our Bodies? Well it's Nerves. Nerves connect our brain to our physical, emotional and spiritual hodies.

It is through our nerves that we miraculously and unconsciously, coordinate and control all of the billions of electrochemical messages that must go hack and forth, between body cell and brain cell each second to maintain health and life. Even metaphysically the brain and nerves serve as our antennae or connection to the astral plane.

So important is this link, between brain and body, our inborn innate intelligence saw fit to encase the brain and spinal cord within the protective bony armor of our skull and back bones. However, this is precisely where things can start to go wrong. In the joints of the spine when things get "out of sorts" we can suffer short circuits.

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The nerves get choked where they exit the spine and begin to send and receive messages with little bits of information missing. Most of the time it's not even enough to cause pain, but just enough to stop the flow of digestive juices too soon causing gas and poor digestion. Or, just enough to release too much hormone, resulting in the kidneys dumping vital nutrients into the urine, thus starving the body of health. Or, just enough to cause high blood pressure, asthma, constipation, hear infections, runaway diabetes, chemical imbalance headaches, frequent colds and flu.

Yes, Just enough to interfere with the perfectly orchestrated balance of health. A not quite perfect - Mind Body Connection.

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Dr. Ross Williams is in private practice in San Francisco. He can be reached at 826-1000.



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Pet Loss Support Group - Dr. Betty Carmack moderates a free support group for grieving pet owners at SPCA, 2500 16th Street. 7:30 PM, 554-3000.

Acker/Gluck - an Intersection reading featuring Kathy Acker, author of "My Mother: Demonology" who has been compared to Gertrude Stein, and Robert Gluck, author of "Margery Kempe" who has been compared to Jean Genet by William S. Burroughs. 8 PM at 446 Valencia, \$3-5, 626-2787.

Green Snake - Chinese serpent women, mad monks, incest intimations at the Roxie, 16th and Valencia, through 4th.

WEDNESDAY, MAY 3rd

Fun in the Rubber Room - Michael Manning, author of the "mysterious and fetishistic" graphic novel "Spider Garden" and entrepreneur of the Rubberotica rubber stamp trust signs books & maybe other things at Good Vibrations, 1210 Valencia. 8 PM, Free, 974-8980.

THURSDAY, MAY 4th

Blind Date: The Lottery - Come to Artists' Television Access at 8:30 PM and you will receive, by lottery, a partner. The two of you will have 5 weeks to create a collaborative project that speaks to the issue of pnlice state. ATA's at 992 Valencia, call 824-3890 for more information.

Women Resisting AIDS - feminist strategies of empowerment with Beth Schneider and Nancy Stoller at Old Wives' Tales, 1009 Valencia. 8 PM, \$3-10, 821-4675.

FRIDAY, MAY 5th

Clnco de Mayo Celehration - Join El Colectivo de Trabajadores de la Cultura Latinoamericana for the 133th anniversary of the battle of Puebla with music not only from Mexico but from Texas, Nicaragua, Cuba, Chile and points south at Cesar Chavez School, Folsom and 22nd, 6:30 PM.

Got Religion - Christian morality films from Paulist Productions starring Martin Sheen, Ed Asner and others at Other Cinema/ATA. 992 Valencia, :30 PM, \$5, 824-3890.

SATURDAY, MAY 6th

Off the Internewt - day o' protests against just about everything starts with a gathering in freshly plowed Dolores Park at 11 AM and a rally 1 PM at the Civic Center. Speakers to include Angela Alioto and Willie Brown (no Roberta? no Frank?) Free, but volunteers and funds needed, call 821-6545.

Frantierland - Jesse Lerner and Ruben Ortiz's hard rocking documentary look at the border in the age of NAFTA at ATA, preceded by Jim Mendiola's "Pretty Vacant" week in the life of a Chicana punk rocker. 8:30 PM at 992 Valencia, \$5, 824-3890.

SUNDAY, MAY 7th

Open Michelle Night - Be a part of Old Wives' Tales' celebration of local talented singers, writers and performers. All levels welcome but call 821-4675 first to sign up.

Sunday Night Jazz - featuring Zusaan Kali Fasteau with India Cooke at Radio Valencia, 23rd and Valencia. 8:30 PM, \$5, 826-1199.

TUESDAY, MAY 9th

School Daze - readings by Dennis Jennings and Misha Hoekstra of California Poets in the Schools (CPITS) and student poets from the International Studies Academy at Intersection, 446 Valencia. 8 PM, \$2-3, 626-2787.

WEDNESDAY, MAY 10th

Herotica Audio Party - a reading of woman-written erotic fiction to commemorate the audio cassette release which will "make your next long car trip truly memorable" at Good Vibrations, 1210 Valencia. 8 PM, Freee!, 974-8980.

THURSDAY, MAY 11th

The Idiom Formerly Known as the Vernacular - the performers of For As Many As Will invite you to join in as they explore where folk meets-art and drag the songs and dances of the 1600s into the 1900s at Collision, 417 14th Street. 7:30, also 12th, call 431-4074.

Singing Myself a Lullahy - John Henry, an actor/dancer with AIDS, collaborates with Ellen Bromberg, Douglas Rosenberg and Victor Spiegel in a multi media confrontation with "the universal and inevitable transformation from life to death" at New Performance Gallery, 3153 17th Street. Through 14th, 8 PM except 7 PM on Sunday, \$10-15, 863-9864

FRIDAY, MAY 12th

The Blue Room Boys - jazz at Radio Valencia every Friday this month. 1199 Valencia, 7 PM, 826-1199.

Jingles, Jigs and Drag - or "Three faggot filmmakers make a mockery of everything." Gender illusionists go shopping, fetish videos at ATA, 992 Valencia. 8:30 PM, \$5, 824-3890.

SATURDAY, MAY 13th

Kieran Sala - the veteran CMC vocal student performs jazz, swing and novelties from the 20s through 60s at Community Music Center, 544 Capp Street. 8 PM, Free, 647-6015.

Greasy Riders - video and workshop by five women who drove their van cross country, fueling up with used vegetable oil from fast food joints at Other Cinema, 992 Valencia. 8 PM, \$5, 824-3890.

SUNDAY, MAY 14th

Richard Halley and the Lizard Brothers - newtin' it up with with brass and bass at Radio Valencia, 1199 Valencia at 23rd. 8:30 PM, \$5, 826-1199.

Cavalleria Rusticann - Mascagni's gripping tale of Sicilian jealousy performed by the Ina Chalis Opera Ensemble at the Community Musi Center, 544 Capp. 4 PM, \$3-8, 647-6015.

TUESDAY, MAY 16th

The Angel of Histnry - Carolyn Fourche reads episodes of twentieth century moral disaster at Intersection with Maurice Kenny, editor of Contact/II. 446 Valencia, 8 PM, \$3-5, 626-2787.

Erotic Reading Circle - women and men of "all preferences and proclivities", bring you smutty or sublime jttings to share in a "non-judgmental" soirce hosted by Carol Queen and Jack Davis at Good Vibrations, 1210 Valencia at 23rd. 8 PM, Free, 974-8980.

Afrikete - contributors to this anthol-

ogy of black lesbian writing including Michelle Clif, Jewelle Gomez, Sapphire and Barbara Smith at Old Wives' Talcs, 1009 Valencia. 8 PM, \$3-10, 821-4675.

WEDNESDAY, MAY 17TH

Kid flicks - Short films for children of all ages. Mission Branch Library 3359 24th St., 7:30 pm., free. Call 695-5090

THURSDAY, MAY 18th

TV Monopoly - Steve Zeltzer of The Labor Video Project lectures on dubious goings-on at Viacom and TCI and "feedom (sic!) of information". ATA, 992 Valencia, 8:30 PM, donation, 824-3890.

Grapes and Figs Are In Season -Emily Shihadeh brings stories and songs of her life as a Palestinian woman to Old Wives' Tales, 1099 Valencia. 8 PM, \$3-10, 821-4675.

FR1DAY, MAY 19th

Salad Days - films "so vile and gross, so in your face and unapologetic" that of course ATA has to show them twice, 7 and 9 PM. Glitter punks, squid lips, dramamine leather wedding, palsied cat, pickup trucks, Jimmy Stewart... 992 Valencia, \$5, 824-3890.

The Dekalog - ten films by Krzysztof Kieslowski over eleven days at the Roxie... the Ten Commandments brought down not to Israel but to a Warsaw apartment building. Grab calendar or call 863-1087 for times and sins.

SATURDAY, MAY 20th

Cat Behavior Class - behavior consultant Kate Gamble explains how to solve common cat problems at the SPCA, 2500 16th St. 11 AM, \$10 (half price for SPCA cats), 554-3000

Age of Consent - Jennifer Montgomery's first feature about child pornography has its own "perverse angle on the controversy, from which I trace my own relationship with the man, whilst pausing to reflect on the complex issue of consent." ATA's Other Cinema, 992 Valencia, 8:30 PM, \$5, 824-3890.

Mass for Public Catharsis - tenor solos by the CMC Faculty Composers at Community Music Center, 544 Capp. 8 PM, \$3-6, 647-6015.

SUNDAY, MAY 21st

What's up, Doc? - representatives from the House Rabbit Society instruct a class on "managing a multi-rabbit household" at the SPCA, same address and phone as above, 1 PM, \$5.

TUESDAY, MAY 23rd

California Poets in the Schools -Kathy Evans, Terri Glass and Susan Terenc of CPITS reading at Intersection, 446 Valencia. 8 PM, \$2-3, 626-2787.

THURSDAY, MAY 25th

Timber Wars - Earth First! activist Judi Bari discusses ancient redwood forests, ecofeminism (and, perhaps, small tactical FB1 explosives?) at a Greentalk, sponsored, of course, by the SF Green Party at the Women's Building, 3543 18th Street. 8 PM, \$5-10, 905-4212.

Radical Women Meeting - for those who want to be "on the frontlines for radical change" at Valencia all, 523-A Valencia. Dinner at 6:45 (\$5 donation), eat fast, meeting begins at 7. (864-1278)

The Other Mexico - Jose Hugo Sanchez and Olga Margarita Davila from Naftilandia interpret dreams and nightmares in bilingual, multimedia performance at ATA, 992 Valencia. 8:30 PM (also Friday), \$5, 824-3890.

FRIDAY, MAY 26th

Frog Jumping Contest for Kids - Real kids, ages three and up, orgami frogs of all ages. Mission Branch Library 3359 24th St., free. Call 695-5090.

SATURDAY, MAY 27th

Puzzled People and their Pooches dog behavior class with Specialist Bob Gutierrez at the SPCA, 2500 16th. 3 PM, \$5, 554-3000.

SUNDAY, MAY 28th

Glenn Spearman Quartet - at Radio Valencia, 1199 Valencia. 8:30 PM, \$5, 826-1199.

TUESDAY, MAY 30th

Life After Death - Milton H. Greene's tribute to Marilyn Monroe with stills "never seen before" at the Roxie, 16th and Valencia, 863-1067, also 31st.

ONGOING

EVERY MONDAY - Kick Brown Shirt Butt-"Fascism and How To Fight It", a six week course sponsored by the Freedom Socialist Party. Sliding scale \$2-4 per class or \$15-30 for course. Includes a light supper at 6:15. Class runs 7-9 pm thru July 17 at Freedom Socialist Hall 523-A Valencia. Call 864-1278

EVERY TUESDAY - Salsa and Cuban Music Lessons - Study with Carlos Federico and the Salsacion Band; bring your own insrument. Mission Cultural Center 2868 Mission St., 7:30 pm, \$10 per class. Call 821-1155

EVERY WEDNESDAY - Versalmania 1995 - Poetry slam competion, last lips flapping advance to National Championship in Ann Arbor Michigan. Come on down and get your words worth. Intersection For The Arts 446 Valencia St., 9pm, \$3. Call 626-2787.

EVERY THURSDAY - Cook up the Country's Most Criminalized Soup - Food Not Bombs open pot at Epicenter Zone 475 Valencia St., 7pm. Call 330-5030

EVERY FRIDAY AND SATURDAY - "The Million Dollar Tranfer", lunch time play performed aboard San Francisco's "Mexican Bus", with ghosts, goddesses and gusto. Leaves Justin Herman Plaza at 11:45 am returns at 12:15, leaves United Nations Plaza at 12:30pm returns at 1, free. Call 546:3747

ALMOST EVERY SATURDAY - Chilren's Cultural Programs - May 6 songs and music by Lilo Gonzalez, May 13 Mascaritas Puppet Theater. Mission Cultural Center 2868 Mission St., \$2-4, 11am -noon. Call 821-1155.

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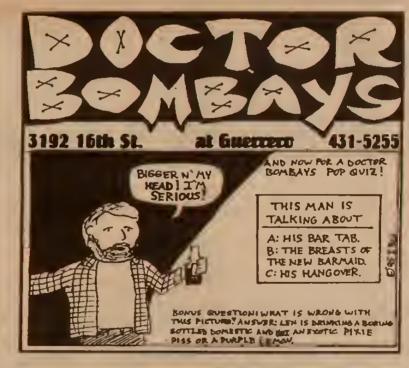
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CHANGE



by Jacqueline Elizabeth Letalien

his year I'm being my Canuk self and I will imagine, challenge, invent. This is no easy thing to do. The last time I really let my imagination go was when I was three, 44 years ago. When I get my imagination resuscitated, anything and everything is possible. The only limit is my willingness to imagine. It's time to chant, to drum, to speak. These are 'way scary times. The beast emerges, unmasks; and it's terrifying, ugly. The president is so irrelevant, TV doesn't show up for him; of course, he ain't showing up for us either. Was the mouth of the House on the national ballot? How come he's running the country? Look out for fascism.

They're getting ready to beef up the anti-immigration laws, but is that to keep "them" out or keep us in? Attempts are being made to diminish civil rights. We're headed straight for the deterioration of the world as we know it. Bring the house down. Make plans, but know to be ready for a spontaneous moment, be aware these are dangerous times, be ready to act

and then just go for it. A while back I noticed something wonderful on my rounds of the Mission. The graffiti has changed. Instead of those insufferable tags that are like dogs pissing on fire hydrants, there's a renewal of, a return to the origins of graffiti. Poetic

slogans are back. They say: We are all illegals; we will stay here.

I've been reading "Gang Speak" and getting inspired. The inspiration is about the spirit I hear coming from words like chola and la raza. There are sparks in these writings. These messages could be

painted everywhere -- except on murals that already exist; just the blank walls, please. Imagine poems, images of visionary fire spray painted all over the sidewalks. People are in the habit of walking and looking down. It'd be good to have something to read that might cause us to look up and see the murals. Gang members aren't just thugs. Some are poets; some are muralists. In the heart beats the tribe, the warrior, the shaman. Let the people know this, be moved by the

They're young; unpredictable; loud; kind of scary, all this wildness. These 13-to-18-year-olds are gonna show us the way, the way up, the way out. This is no time for muted tones, lawsuits, patience or even reason. It's time for raw emotions, for screaming: The enemyisn't from without, the enemy is from within; a bunch of folks in the government have taken out a contract on America.

I watched a "No on 187" demonstration before the elections. It was decidedly young. Blocks and blocks of teenagers, hardly one adult anywhere. Noisy, ohgawd yeah, real noisy; exuberant; flamboyant and seriously earnest. These kids are not kidding. I felt like crying, like letting out my Amerindian wild cry; liberated, inspired, vindicated. Yeah, they know.

They're different than us in the '60s. I was a college student before I started acting out, stirring things up. Now it's highschool students. These protesters haven't an ounce of naivete about what this government does to us. We still had some innocence until it got knocked out of us by the police riot sticks. This '90s generation



has no illusions. They've grown up in war zones. Some carry guns. A lot of have watched friends die. This isn't about gangs; this is about an unjust society,

poverty of spirit, emptiness of soul.

The leader of California's educational system ran a campaign which had an ad that said we should ensure that our children have what we had. No thanks. First off, what happened to my parents' aspiration for their children that we have better than they had; and why isn't that the wish for our children, why should they settle for less? And it's really not about same or better; let's do it different, 'way different than it's been done in anyone's lifetime.

Write the poems, paint the murals, chant the words. Be loud, big; be fierce, wild. Dream a world that seems impossible. Let the young show the way. This is a dare to the young, to the gangs: Take the floor, the turf: own it, do something spectacular with it. This is a dare to the adults: Imagine with them or get out of the way; be proud, noisy. Dare to be.



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10 AM TO 3 PM

how his poor hands shake, how he spills

he is a writer, a bohemian. It is because

my son, for today is his hirthday."

"But surely, papa, this is not because

"And older on this day than yesterday,

"How old is he, papa? Seventy-five?

"Ah, my son. Today Frank Deadbeat

The son rose to his feet and placed one

hand upon his heart, the other on his

father's shoulder, and exclaimed: "I thank

you, father, for opening my eyes! I see now what my future would have held had

I proceeded on my stubborn course! No

hot coffee on himself!"

he is so old!"

Eighty?"

turns thirty-five!"

FRANK TURNS THIRTY FIVE

hy Frank Stauf a.k.a. Deadbeat

"My son, I have been told you do not wish to follow in your father's footsteps -that you disdain to inherit the family dildo factory when your old papa is gone. Is this true?"

"Yes, papa, it is true."

"I am told you wish to be a writer in-

"Yes, papa, and a bohemian! To frequent coffee-houses, drink sweet wine and smoke strange cigarettes among the beatnik literati!"

'Come with me, my son. I have something to show you.

"Where are we going, papa? Is it far?" "Oh yes, my son, very far indeed. Far from respectability and good sense."

"I am intrigued, papa!"
"Just as I feared you would be, son. Nevertheless, we are going to one of those 'coffee-houses' where it is your high amhition to waste your life, for today is the seventh of May: Frank Deadbeat's hirthday.'

"Uh ... Frank who?"

"Frank Deadbeat, who has long travelled down the road you wish to take. "His name is unfamiliar to me."

"As well it should be, son, for the road he follows leads to nothing hut obscurity. He writes for the New Mission News."

"The New Mission what?"

"My point exactly. Come now, let us

They went. They found a table near the hack of La Boheme, from which to observe the Deadheat.

"Who is he, papa? Is he that longhaired fellow over there, with the leather jacket and the beautiful female companion?"

"No, my son. That is a hank teller."

"Is he the fellow with the sandals and beard, telling a story, holding the rapt attention of his friends at that large table hy the window?"

"No, no, my son. That is a college

professor."

"Is he the silent, brooding fellow with the earrings, sitting by himself and jotting greasy coins -- how now he drops them to the floor! See how the seat of his pants splits open as he bends to pick the coins up from the floor with palsied fingers! Do

'I do, papa. Is he a clown?"

"He is a writer, as you wish to be! A

product of the life you wish to lead! See



"No, no, indeed. That is an undercover policeman."

"Who then, papa?
'Deadbeat'? Is he here?" Who is this

"Look to that table in the corner, near the hathroom. Do you see the old man struggling so feehly to rise from his chair? Do you note the mottling of stains upon his torn and filthy clothes? The yellow-ness of his remaining teeth? The eczema upon his halding pate?"

"I see, papa, hut surely he is not -- "

"See how he shuffles to the counter for a refill, how his hleary eyes hlink at the lights? See the disgust upon the young face of the pretty counter-girl who pours the coffee for him? Mark well, my son, the way he fumbles in his pocket for some

art, no style of life is worth such ahject dissolution. Yes, papa, I will carry on the family husiness, and with all my heart! I will produce the finest dildi in all the world! - for mankind needs them far more than it needs another scribbler. Why else would the world reward a dildo

manufacturer like you so handsomely, papa, and yet reward so many artists not The father beamed. "My son, this day you are a man. My heart o'erflows with

pride and happiness. But still, because you are so young, I worry that the muse may strike at you again. Therefore, remember this advice: You can always write as a hobby, just so long as you have

dildi to fall hack on."





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